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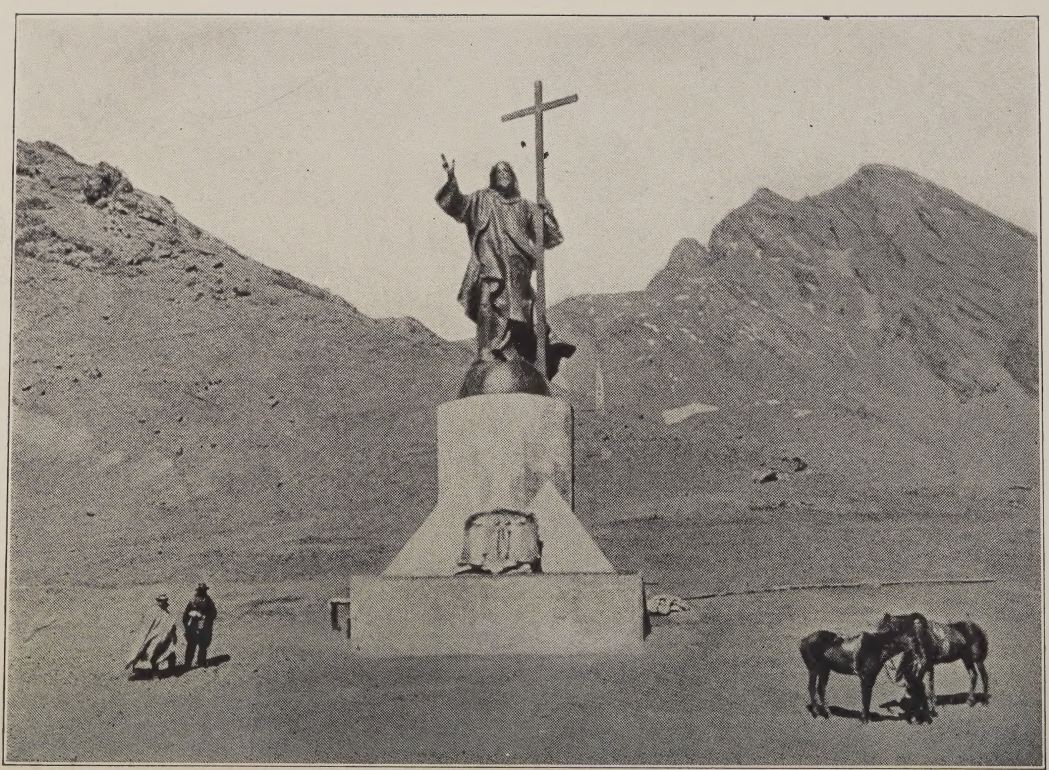

Christ of the Andes

CATHOLIC BUILDERS OF THE NATION

A Symposium on the Catholic Contribution to the Civilization of the United States

Prepared with the Collaboration of

Admiral William S. Benson, James J. Walsh, M. D., the Most Reverend Edward J. Hanna, D. D., the Right Reverend Edmund M. Dunne, D. D., the Right Reverend Joseph Schrembs, D. D., the Right Reverend Joseph R Crimont, S. J., D. D., the Reverend Richard H. Tierney, S. J., Justice Victor J. Dowling, Henry Jones Ford, Ph. D., the Honorable Dudley G. Wooten, M. A., the Reverend Aurelio Palmieri, O. S. A., D. D., Blanche M. Kelly, Litt. D., Mrs. Edith O'Shaughnessy, Justice Wendell P. Stafford, John B. Kennedy, Thos. A. Mullen, Thos. P. Meehan and others.

By

C. E. McGUIRE, K. S. G., Ph. D.
Managing Editor

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THE INTERNATIONALISM OF THE HOLY SEE

Most Reverend Edward J. Hanna, D. D., and
Reverend Thomas J. Cullen, C. D. P.

HIS HOLINESS, Pope Pius XI, succeeded to the Chair of Peter on February 6, 1922. Immediately after his election, he assumed, in the Sistine Chapel, the white vesture distinctive of his exalted office and then proceeded to the balcony above the square of the Vatican to impart the benediction *"urbi et orbi"* over the multitude kneeling below. Since the time of Pope Pius IX, this ceremony had been suspended and consequently a profound significance was attached by diplomats and statesmen to the first public act of the newly-elected Pontiff. In it, they professed to see an indication of the policy of the Pope in his administration of the Church, particularly in relation to secular powers. A closer contact between the Eternal City and the world outside was predicted; Italy had surmises and conjectures with the eternal Roman question uppermost, and through the anticipations of those upon whom rests the task of keeping the public informed about the policies of the Pope, the world at large was led to expect the early proclamation of a new "International" for the reconciliation of all classes.

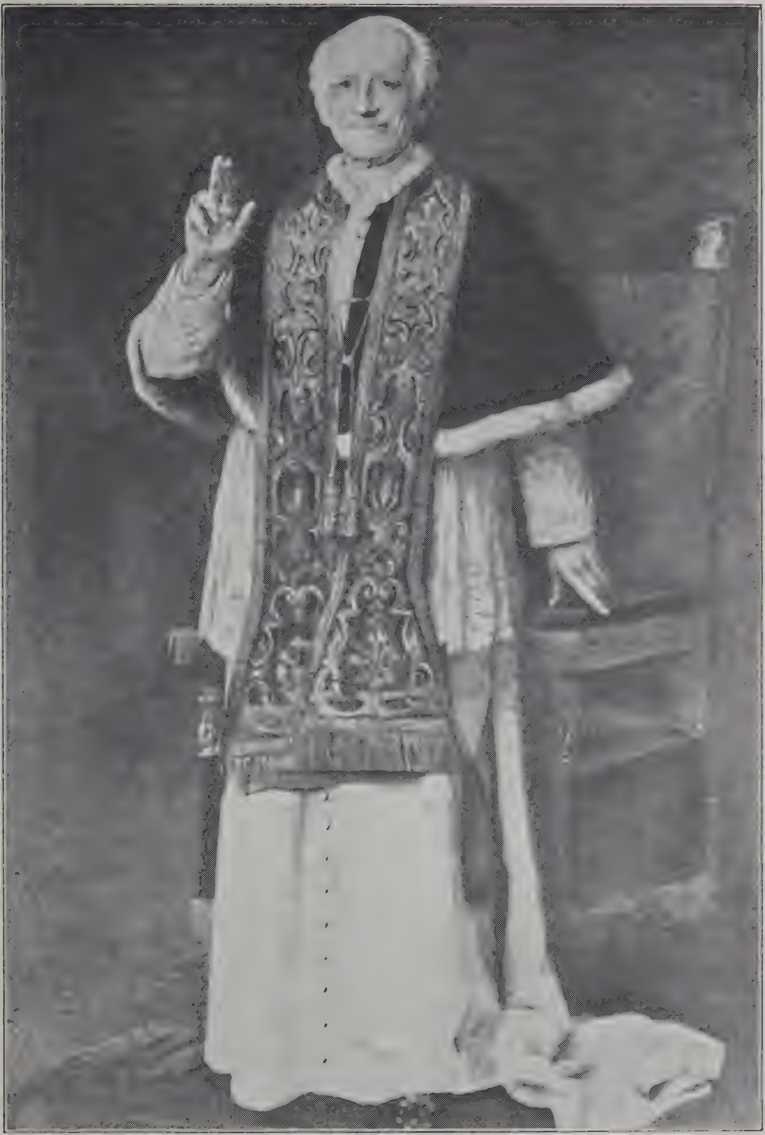
The "White International" is the term sometimes used to designate the Popular Party of Italy, which came into being over night when Pope Benedict XV removed the inhibition upon Catholics from becoming members of the Cabinet. Pius X had already given them permission to vote for parliamentary candidates, when these gave assurance that they would not favor any attempted legislation hostile to the interests of the Church. Such concessions were granted in order that the "Red International" might not come into control of the Italian Government, and at a time when the Bolsheviki constituted a real menace to Italy. The new party has become a deciding factor in the Cabinet since its organization in 1919, and while its representatives and members are friendly to the Church and opposed to anything like anti-clerical legislation, it is not in any sense an official Vatican party, nor may any one say with truth that its purpose is to restore the Papal States to the Holy See, or to abrogate the Law of Guarantees. A precedent for its creation may be seen in the Centre Party of Germany, which, at the date of its establishment, was an absolute necessity for the protection of the rights of the Catholics of that country. As for the settlement of the Roman question, the hope was expressed by Cardinal Gasparri, Papal Secretary of State, that it would come "by the triumph of those sentiments of justice which the Holy See trusts will spread more and more among the Italian people in conformity with their true interests."

The Quirinal has never been partial to the term "international," when predicated of the Vatican. It has always experienced a peculiar difficulty in deciding whether the Law of Guarantees is a national or an international affair, so it is probably due to the Socialists of Italy that the word is now in vogue to describe the Popular Party. In their campaigns in opposition to the organization, Italian Communists have identified it with the Church, and declared it to be part of a plan to promote a world-wide revolution. Such an idea could not be entertained for an instant by a reasonable mind. The Church is the advocate of Peace; she is always to be found on the side of law and order; respect for constituted authority is one of her traditional doctrines; she is the most perfect organization on earth, and revolution spells disorganization and anarchy. So there is not the slightest prospect of the Holy See becoming the headquarters of a movement for the spread of social and religious wars.

Undoubtedly there is a sense in which the Holy See is an international institution, for the Church numbers her adherents in every country; she joins them in a bond of unity at the foot of the Throne of the Fisherman; for centuries her influence has been working among millions of every race and class; her acts and decrees are obeyed as faithfully in lands far remote from Rome as under the shadow of St. Peter's; her commission from Christ transcends all territorial restrictions and boundaries, and the divine charter, defining the scope of her labors, admits of no exception among the nations to which she is to preach the Gospel. When the present Holy Father was appointed Archbishop of Milan, he delivered a memorable address on the "Prestige of the Holy See," at his installation in the Cathedral of that city. He had already been nuncio to Poland, and it may be inferred that he spoke from personal observation when he said: "It is, above all, abroad, that one sees and feels how the Pope constitutes the greatest dignity and the greatest prestige for Italy. Through him, millions of Catholics of the whole world turn to Italy as a second fatherland. Through him, Rome is truly the capital of the whole world. One would have to close his eyes not to see the prestige and advantage our country derives from his presence. When international weight is considered, he is supernationally sovereign." This declaration is an impartial and deliberate statement of the place the Holy Father fills in the minds of millions. His sovereignty comes to him from God and extends to the confines of the earth. If Catholicity means nothing more or less than the unity of all nations in the Kingdom of God, then the jurisdiction of him who rules the Church is quite exceptional, distinct from that of any other ruler, and both international and supernational in its exercise and in its effects.

No better illustration of the attitude of the Holy See to the nations may be cited than the reign of Pope Benedict XV, which may be described as a diplomatic and religious pontificate. These characteristics were impressed upon it, partly, by the inevitable force of events, and, partly, by the wisdom and prudence of him who sat in the Chair of St. Peter during the four most tragic years the world has ever seen. In the estimates of his life, which spread over the earth in the weeks following his untimely death on January 22, 1922, a universal tribute rose out of every nation to the broad and comprehensive statesmanship, to the genuine piety and charity for all, which were so conspicuous in the Vicar of Christ who guided His Church through the trying period of the Great War. In seven eventful years a tremendous work had been done by the Papacy, and at the conclusion of the struggle of the ages no fact was more unmistakable, than that the Holy See had become, and was generally acknowledged to be, the world's most potent moral force in whatever pertained to international, political, social, and religious affairs.

The unparalleled growth of Catholic influence everywhere is indicated in the seriousness with which statesmen have been applying themselves of late to the policies and suggestions that came forth from the Vatican during the period of the war, and in the recent augmentation of official governmental representations in the Eternal City. Time has revealed, in something like its true proportions, the wisdom and justice to be found in the pleas for peace addressed at various times to the nations by Benedict XV. Though his words appeared to be without appreciable effect when they were first sent forth, they are now being weighed and studied, and in due time are certain to produce salutary results for the well-being of mankind. Ever and always, he insisted that the practical problems of nations could better be settled through recourse to the moral force of right than to material force of arms. Disarmament, arbitration, reparations and restorations, conciliation and condonation, consideration for national aspirations and the rights of the weaker nation, the application of the principles of equity and justice to political problems and state



Leo XIII

relations, were all among the recommendations of the Holy See, for the benefit of humanity at large and under whatever flag it chanced to find itself.

At the beginning of the war, coincident with the beginning of Pope Benedict's Pontificate, not more than twenty governments considered it worth while to send delegates or envoys to the Holy See; when he dies almost all the world is represented there. Practically every European power, not even excluding Russia, all the more important South American countries, the republics of Central America, the Near-East and the Far-East are listed among legations of the Vatican. Thirty-one governments are enumerated and notable among them are France and Great Britain, the former returning her first ambassador since the bitter separation of 1905, the latter resuming relations interrupted for upwards of 400 years, or since the days of Henry VIII. It is worth while remarking, that in every case, when governments were discussing the renewal or establishment of these diplomatic relations, they were frankly outspoken in admitting the great political advantages that would come to the country through a legation in Rome, and the political loss that would accrue through its absence. Thus, Great Britain desired an envoy there, who would do his part in presenting the case of the Allies to the Holy Father; Holland sent a representative because she realized the moral and material weight of the Papacy in determining conditions of peace; Portugal, as soon as she recovered from her delirium of anti-clericalism, and became again conscious of her character as a Catholic country, decided it to be to her best interests to resume relations with the Vatican, and France, after sixteen years of unfortunate separation, found it imperative for the good of herself and especially for the good of her colonies to interchange ambassadors once more. Such recognition of the fact that the Church can contribute even to the temporal welfare of states is one of the hopeful signs of the times.

"As she has been given by God," in the words of Pope Leo XIII, "as a teacher and guide to the human race, she can render assistance which is peculiarly adapted to direct even the most radical transformations of time to the common good, to solve the most complicated questions and to promote uprightness and justice which are the most solid foundations of the commonwealth." This is the summary of her labors down the ages, and not a century has rolled on since her foundation, in which there is not to be found some outstanding illustration of the contribution of the Catholic Church to the progress and improvement of society in the civil as well as in the spiritual order. What she has accomplished in the past has not exhausted her resources nor diminished her vigor; she is the ever ancient, ever new; she has the wisdom of the years, the experience of every epoch of the Christian era, and has earned the right to be acclaimed as the world's greatest international power in everything that makes for the upbuilding of the state.

It is one of the truisms of history that the presence of the Catholic Church among civil powers has determined the political order of mankind. The religious life of Europe has never been something apart from its progress in civilization. The historical applications of the parables of the mustard seed and the leaven began as early as the first Pentecost. As soon as the Church of Christ found herself in the world and especially in the world of the great Roman Empire, she began to act and to exert her divine influence not alone on men and women as individuals, but also on society as a whole. Relations between Church and state were inevitable and will remain so until time shall be no more. What has been called in the past the "Fall of the Roman Empire," and is now termed more accurately, its "Transformation," did not affect in the least the essential policy of the Papacy toward civil authority and when the centralized imperial government of the Cæsars yielded to the more local administration of public affairs, out of which evolved in the course of centuries, the courts and parliaments of Europe, the Papacy not only retained but augmented its power and influence over the body politic of every organized state. This development was the natural thing to expect, not only from the former relations of the Church and the empire, but also from the fact that at the opening of the Christian civilization of what is now every European nation, there stands the glorious figure of some original missionary sent forth from Rome.

During the fifth and succeeding centuries Europe was in a state of violent transition from an old order to a new. Though Justinian and Belisarius made heroic, but ineffectual efforts, to prevent further partition of the ancient Roman Empire and to weld together its disintegrating parts, the onslaughts of the Lombard, the Frank, and the Visigoth, were bearing them on through war and blood, to a conquest which was to inaugurate a career of independent nations throughout every territory that had formerly known but one universal symbol of governmental authority, the eagles of Rome. In this era of destruction and demolition, of incursion and assault, of Arian heresy and Pelagian error, it was the Holy See that bore the burden of civilizing chieftains become kings, of taming barbarian hordes, of introducing and codifying laws, of applying the Code of Justinian, and of saving from absolute oblivion and extinction the principles and practices upon which the civil order must ever be based. It was in such a time, of anarchy and violence, that the Church, in her love of peace and her zeal for the common good of humanity, began the creation of a then practically unknown institution, the Christian law of nations. She assumed the tutelage and the guidance of impulsive, ardent, warlike and untamed peoples, who had become the masters of Europe, and in due time they learned respect for that institution centered in Rome, that was steadily elevating them to a higher civilization and leading them gently yet surely out into the light of a better day.

Bishops and envoys from the Holy See went among them, assisted in the settlement of local problems, put necessary restraints upon regal ambitions, compelled the enforcements of compacts, whether between individuals or nations, afforded protection to the weak, dispensed justice to all, taught the barbarian how to organize a government, wrote out for him decrees, charters, registers, and royal manifestos, and developed an unwritten code from the Gospels of Jesus Christ, which at a later period, men like Grotius, could incorporate into a written law of nations. Councils and synods afforded the norm for the Parliaments and Congresses of the centuries to come and the orderly procedure of the assemblies of the clergy, even in this troubled period, gave to the world an enduring examplar for its future deliberative bodies.

The medieval concept of the state is to be found in the ideal of the Holy Roman Empire. With Charlemagne came a resurrection of a mighty empire of the West. The Patrician of Rome received the crown imperial from the hands of Leo III in the Eternal City on Christmas Day in the year 800. The highest spiritual and highest temporal power on earth were thus united with the intention of realizing a sublime ideal of the kingdom of God, uniting in itself all the nations, safeguarding the independence of each, and contributing to its development in everything that pertained to the spiritual and temporal well-being of its people. The privilege of the Emperor was to defend the Holy Apostolic See: the Gospel was to be the supreme law; the State would consolidate the nations, while the Church would sow the seeds of revealed truth. Though the idea was never fully realized, it persisted through the latter part of the first half of the Middle Ages and was still current in the days of Saint Bernard. In a letter to Conrad he wrote:

> The Empire and the priesthood could not be more sweetly, peacefully, or closely united, and mutually inter-

> woven than that both alike should meet in the person of our Lord: Who, according to the Incarnation was made into us of both tribes, Priest and King. Not only so, but He mingled and confederated these in His own Body, which is the Christian people. He being the Head; so that this race of mankind is called by the voice of the Apostle an elect nation, a royal Priesthood. Therefore what God hath joined together let no man put asunder. But rather what divine authority has sanctioned, let the will of man strive to fulfill; and let them unite in mind who are united by laws. Let them cherish each other; let each bear his own burden. The wise man says, when brother helps brother, both shall be consoled. But if—which God forbid—they gnaw and bite each other, shall not both be brought to desolation? Let my soul not enter into the counsel of those who say that either the peace or liberty of the Church is hurtful to the Empire, or the prosperity and exaltation of the Empire hurtful to the Church. For God, Who is the Founder of both, has united them, not unto destruction but unto edification.

In spite of this beautiful ideal, Europe was sadly in need of a renewal and a readjustment at the opening of the eleventh century. These were effected, principally through the agency of the Normans under William the Conqueror in England and Robert Guiscard in southern Italy, the Crusades organized by the Holy See, and which transferred the scene of the life and death struggle against Islam to the East, and the Papacy under Gregory VII. When Hildebrand was raised to the Chair of Peter, he saw clearly the nature of his task and the struggle involved to vindicate the supremacy of Rome. The Moors were frantically fighting for possession of Spain; Saracens had advanced to the southern border of France; Constantinople was on its way to destruction, and the Turks were threatening with extinction the name of Christian in the East; Germany was involved in a series of wars between Henry IV and the princes of the empire; all the evils of the feudal system, with none of its virtues, besides courage, were in evidence; anarchy, domestic discord, and bloodshed, were the order of the day; might and right appeared to be synonymous, and out of this chaos, the greatest, perhaps, of the Pontiffs, created a new Europe, through the dominant force of his personality and the acknowledged dignity of the office he held under God. In his struggle with Henry IV, Gregory established anew the traditional policy of the Church, that she should never be controlled by a civil power, and there was not a single principle for which he fought that could have been sacrificed without imminent danger to the life of the state as well as the life of the Church. He loved justice and hated iniquity and died in exile, but he had been the re-creative force of Europe and had saved the West from a Byzantine death both in the spiritual and temporal order. Lingard well described the need Europe had for such Pontiffs in this period when he wrote:

> In an age when warlike gains alone were prized, Europe would have sunk into endless wars had not the Popes striven unceasingly for the maintenance and restoration of peace. They rebuked the passions of princes, and checked their unreasonable pretentions; their position as common Father of Christendom gave an authority to their words which could be claimed by no other mediator; and their legates spared neither journeys nor labors in reconciling the conflicting interests of courts, and of interposing between the contending swords of factions, the olive branch of peace.

It is evident that the Holy Father in those days was the court of last appeal and the arbiter of Christendom; he gave to whatever international law then existed a sanction that has been sadly lacking since the period of the revolution of the sixteenth century.

Not alone in the Middle Ages, but in every other era as well, the history of the Papacy has been the history of the world's progress in culture and civilization, in law and order. Rome has ever been a mother to the human family; she has fostered the best aspirations of her children, has led their wills to follow after the justice that exalteth a nation, and has never ceased to hold before them the figure and the Gospel of Jesus Christ, to Whom they were to look for their light and their strength. A world-wide, perennial apostolate has been going forth from the Eternal City for nineteen centuries, exercising an unquestioned jurisdiction over souls and illumining minds with the science of God. There has always been found the highest tribunal of appeal on earth, an inflexible regard for the moral law, a diplomacy, with the character of sacred, indelibly stamped upon it, a force which alone on earth can and does bind the nations into a league of confederacy in the obedience of their subjects to the highest authority known, because it comes from God. There is nothing mysterious in the fact that the spiritual kingdom, whose foundations were laid in Palestine so long ago, has gone on from age to age, from conquest to conquest, from victory to victory, building up the best that the world has known and preserving it from destruction and annihilation, in law and government, as well as in science and sanctity. It is not strange that the Vatican has always been the fountain-head of the world's diplomacy; nor is it strange that the nations turned their eyes in the past to Rome to find the light to lead them aright on their political course; it is easy to see how reverence for the Papacy has been the most powerful and the most salutary formative factor of modern civilization, and how its intervention even in the sphere in which it never claimed absolute supremacy, was legitimated on so many occasions, not alone by prescription but also by its usefulness and benefit to mankind.

Even in this age, whether men are conscious or unconscious of the truth, the Holy See is the greatest asset of governments, in the proper ordering of the lives of the people. It is generally admitted that the one institution capable of curbing and effectually resisting the pernicious movements, that tend to disrespect for authority, to injustice, revolution and anarchy, is the Catholic Church. The moral power of the Papacy is proverbial. As the Head of the Church, the Holy Father now represents at least 300,000,000 subjects and because of the influence which he has over every one of them, there is an exceptional importance attached to his every act and utterance. Those who accept the jurisdiction of Rome and give it their unqualified allegiance, recognize it to be nothing less than the power of God, operating through the person of the Vicar of Christ. It is a part of their faith that the Sovereign Pontiff is ordained by God to be His living representative, and his supreme witness to the Faith taught by His Divine Son. The Holy Father is the source from which there flows through the mystical Body of Christ and through all its members those life giving graces with which He enriches His Church. From the Holy See there comes to human intellect the knowledge that availeth to salvation, and to the human soul the graces of which the seven Sacraments are the channels. In His jurisdiction over the flock of the Lord, every consecrated successor of the Apostles, and every dispenser of the mysteries of religion receive from the Great White Shepherd of Christendom, the prerogatives and powers of their priestly office and the privilege of exercising them for the sanctification and salvation of souls.

The Papacy is the embodiment in the person of its Head of the unity, the visibility and the catholicity of the apostolic Church of Christ. On earth the spiritual kingdom of the Redeemer is ruled by His Vicar, and in the capacity of His supreme Vice Gerent, he demands and obtains an obedience, which of its very nature must be more absolute and complete than could be hoped for by any earthly ruler, and through all the changes of the world Peter continues to command from the height of Rome's seven hills, vaster in his rule of peace than the Rome of old in her power of arms. To bring Christ to the people is his privilege and duty, for only in Christ can be found the wisdom and strengthening grace necessary for the permanence of civilization.

In the crisis through which the world is now passing, there is little hope for the future unless men return to the God of their fathers and recognize God's place in the world's economy; there is little hope unless men recognize man's spiritual estate, man's heavenly dignity, while at the same time they recognize man's inborn weakness and his need of God's aiding light and strengthening grace; there is no hope unless men learn the value of things spiritual, things supernatural, without which there is no true life; there is no hope until men learn that prizes of life come from toil and sacrifice and denial of self; there is no hope, finally, until men understand that luxury and idleness and comfort-seeking lead to sin and the destruction of the true life of the spirit. Only in Christ have men the vision of these mighty truths and for this reason, not only does the world need Christ, but it needs Him now to a degree without parallel in all Christian ages. In darkness and doubt, men looking for light, instinctively, even perhaps unwillingly, lift their eyes to Christ standing in imperturable calm upon the summit of the ages, and as they look, they remember that He has been the hope of mankind in ages past, and ask: Can He solve the problems that vex common humanity and which, if not solved, must in the end destroy that civilization which our fathers have builded through the centuries? The saving truths preached by Jesus Christ, those sublime ideas of the Fatherhood of God, the brotherhood of man, the solidarity of the human family, the sanctity of marriage, the value of the soul, the inviolable rights of property, the need of the spiritual and the necessity of the supernatural, and all the other precious doctrines with which He blessed mankind, must enter into every department of life if the Christian ideal is to find its fullest realization, and if the system of Christian ethics is to be accepted as the chief norm and standard of human conduct.

The influence of the Holy See encircles the globe, and papal pronouncements carry a special interest for people of every class and creed. So far reaching are the effects of every act or decree of the Vatican that the question periodically arises, "Is There a Christian Foreign Policy?" It implies, that the government of the Church stands in a relationship to the world outside of Rome, similar to that which exists among secular powers. But one will look in vain through the departments of the Vatican for a foreign office. The Congregation of the Propaganda and the Secretariate of State are always engaged with matters that are within, and never outside, the jurisdiction of the Holy See. A policy Rome certainly has, and an institution of the magnitude of the Church cannot be conceived to be without traditional principles and a definite method of procedure in the systematic fulfilment of the beneficent and salutary mission entrusted to her by Christ for the saving of the nations. It does not follow, however, that the Church has a "foreign" policy. Catholics resent such an expression as "foreign potentate" when applied to the Head of their Church. His titles, prerogatives and office preclude the possibility of his being a foreigner to anyone. Is he not known as the "Father of the Faithful," the "Servant of the Servants of God" and the "Great White Shepherd of Christendom"? His Church is universal; nationality does not belong to her, because she belongs to all and is here in the world for the good of all. A national Church is a heresy; the Church that is Catholic, by the will of Christ, must be both supranational and international, in the highest and purest sense of these comprehensive terms. And she is the one because she can never be made subject to any nation on earth, and has a jurisdiction that is divine in its origin and also in its exercise; she is the other, because she inter-penetrates into the life of every nation, joins the faithful of every land in a bond of union in faith and worship and obedience, and extends her care and solicitude to them, and even to their non-Catholic and pagan neighbors, in every land under the sun.

Contrary to a persuasion that is too common to-day, the Church has no desire nor design to control or dictate to any government; politics and diplomacy are not exactly essentials of her mission; she is obliged, however, in the present, as she so often has been in the past, to take them into consideration, in defending her interests, asserting her rights, protecting her possessions, continuing her missionary activities, educating her children and directing and inspiring their efforts in her behalf. Whenever and wherever she has participated or intervened in state affairs, she had invariably done so for the sake of religion, or morality, or the common good of mankind. The recent reviews of the life of that illustrious Apostle of Peace, Pope Benedict XV, were replete with illustrations of the traditional attitude of the Catholic Church to the civil governments in matters that at first sight might appear to belong strictly to a secular rather than to a spiritual jurisdiction. In this respect, his administration was not altogether exceptional; it was typical, rather, of the procedure followed by his predecessors in its disinterested display of moral power, exerted consistently and unremittingly, for the peace of the world and the general welfare of the race. Nor has the Holy See ever striven for either temporal or political ascendency. Though for almost 1100 years the Pope was the ruler of the Papal States, and for five centuries preceding, administered the patrimony of St. Peter, this was the providential condition for the full exercise, and peaceful liberty, and the rightful independence of the supreme spiritual authority entrusted to Him as the Pastor of the whole flock of Jesus Christ. A two-fold sovereignty was long united in the Vicar of Christ in the one place, Rome, but that sovereignty was divided in every other place on earth. In this twentieth century, thanks to the luminous Encyclicals of Leo XIII, the straightforward declarations of Pius X and the impartial diplomacy of Benedict XV, there can be no doubt in intelligent minds of the allegiance owed to the Church and that due to the state. In the Encyclical "Immortale Dei," Pope Leo XIII wrote:

> The Almighty has apportioned the charge of the human race between two powers, the ecclesiastical and the civil,

> the one being set over divine, the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits that are defined by the special object and nature of the province of each, so that there is, we may say, for each, a fixed orbit, within which the action of each is brought into play by its own right. Whatever in things human, is of sacred character, whatever belongs either by its own nature, or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to civil authority.

A clearer statement of the respective rights and jurisdiction of Church and state cannot be found than in these words of a great Pontiff, and it is interesting to note how complete is the agreement between the doctrine enunciated by a Pope and that which was written into the Constitution of the United States by the fathers of this republic. The first amendment to America's most sacred political document declares that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Under this charter of freedom for religion, the Catholic Church in the United States has grown and prospered. With her delicate sense of the fitness of things, she has never entertained in America political ambitions, nor has she ever felt the need in the past, for anything like a Catholic political party to defend her rights from the encroachments of the Government. There have been movements and campaigns against religion here at periodic intervals but they are to be attributed to the misguided and mistaken zeal of associations or individuals, rather than to Federal or State legislative assemblies, and as often as the attempt has been made to write the prejudiced views of biassed bigotry into the law of the land, in defiance of the Constitution, the authorities of the Church have felt themselves bound to impede by every legitimate means such violations of the law of God and such infringements of the sacred rights of religion.

The Church in America has received through all its history the greatest consideration from the Holy See. Far and wide through this land of religious freedom there shines the kindly light that streams over the world from the See of the Vicar of Christ. From Rome there has come to the United States, not only instruction in faith and morals, but also guidance and advice for the promotion of peace and the maintenance of respect for the civil order. Church and state problems have contributed but few chapters to the history of Catholicism in America and the reason for this is to be found in the fact that aggressiveness and antagonism to religion have never been a part of the policy of this Government in its relations with its citizens. Though the nation is not officially represented at the Vatican, nevertheless, Pope Leo XIII, with a special predilection for America, established in Washington in 1893, a legation equivalent to a nunciature of the first class. In a letter to the Hierarchy of the country, he explained:

> When the Council of Baltimore had concluded its labors, there remained, so to speak, the duty of putting a proper and becoming crown upon the work. This, we perceived, could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American legation. Accordingly, as you are well aware, we have done this. By this action, as you have elsewhere intimated, we wished, first of all, to certify that in our judgment and affection, America occupied the same place and rights as other states, however powerful and imperial.

To date there have been four Apostolic Delegates in the United States, Cardinals Satolli, Martinelli, Falconio and the present illustrious representative of the Holy Father, the Most Rev. John Bonzano, D. D. Ample testimony has been given by each of them to the favor with which the Church in America is regarded by the Holy See, and the large place that this republic holds in the heart of the common Father of Christendom. It is generally acknowledged that the Church has a special mission in this land of religious freedom and civil liberty, where, under the Providence of God, there have been gathered so many out of every nation under heaven. To bring all to Christ and to keep them in His Name is her laudable ambition and divinely appointed task, and it is only in Him that they may find their temporal well-being together with the hope for future blessedness in the eternity to come. In America, as elsewhere, Catholicity, as interpreted and taught by the Holy See, has consistently and primarily been a religious or spiritual movement, but of such a nature that it has profoundly affected, even though indirectly, the economic, social and political order under which men live in any civilized state. Civilization does not rise higher than the moral level of the individuals who constitute society, and the Papacy, with international relations extending back over the centuries, resting its policies on the everlasting foundations of Justice and Truth, and with unfaltering faith in the Gospel of Christ, has given ample warrant, that it is in the world for the saving of the nations as well as for the salvation of the individual soul.

PAN AMERICAN CATHOLICS

Reverend Carlos M. de Heredia, S. J.

I.

IF we are intelligently to consider the problem of better coöperation between the Catholics of this hemisphere, we must first take into account the plain fact that they know little or nothing about each other.

For most of the people of the United States, the Latin American countries signify only great storehouses of raw material for their manufactures and a market for their goods. They may have some friends there, poor creatures living in such a barbarous country, in the Land of "Mañana"!, but they will never think of the Latin American countries from any other point of view.

A friend of mine asked me some time ago: "Do you have electric light in Mexico?"

And I answered: "What is the use? We always have plenty of 'Moonshine'."

But if you tell them down there, that there are in the United States thousands of persons who are still using oil lamps, they will not believe you. For them, every American is an electrician.

For a Latin American, the United States is the "Land of the Almighty Dollar," the land of electricity, in which every man is a born engineer, but nothing else.

Not long ago a lady from South America, receiving the news that her daughter was asked in marriage by an American, putting up her hands in horror and indignation, exclaimed: "Do they think that my daughter is a piece of furniture to be sold for money?" and she persistently refused to give her consent, on the ground that "Americans do all for money" and marry a girl for money, to divorce her as soon as they have squandered the wife's dowry. She knew all about Reno.

And an American mother whose daughter had married a gentleman from Central America, was in distress thinking that her son-in-law was exactly like one of the horrid-looking creatures with a big *sombrero*, always riding on horseback, that she had seen in the movies.

For the average American, men from the Latin American countries are, more or less, bandits, treacherous, low-bred creatures, and for the ordinary people of those countries, the American type is "Jiggs" and his gang, and the American women are all *parvenues* like "Maggie" and her friends.

And, if we come to the religious idea that Catholics both of North and South America have of each other, we do not see any improvement. The Americans think, even the educated ones, that in the Latin American countries men do not go to church and that the Catholicism of the people is nothing but processions and fireworks in honor of the Saints. On the other hand, while the ordinary people of Latin America think that all Americans are Protestants, even the well educated have the conviction that the American Catholics belong to the "Third Order of the Catholic Church."

I have expressed crudely but exactly the common opinion that North American and South American Catholics have of each other in order to bring out with some strength the truth of the proposition: We do not know each other. Consequently, we cannot love each other with real Christian charity, unless many of these prejudices, that create an acute line of division, are overcome by knowledge. If we really knew each other and our virtues and defects, we should learn to love each other. Then, and only then, a moral and social union between the Catholics of All-America could be brought about.

II.

We Catholics of the New World are united by the same Faith, under the same Head, Christ and His Vicar. That is the reason why we said a "moral and social union" and did not include the religious union. We have nothing to add to the latter, but we can improve on the former. We Pan-American Catholics are like families living in a large tenement house, where all come originally from the same parents, but, having differences in social standing and education, do not fraternize with each other. They tip their hats as mere acquaintances when they happen to meet, not as friends or relatives. In former days, when the ways of communication among the various countries of America were so few and so difficult, that amounted to nothing. It would have been considered Utopian to try to bring about a union of any kind among all the countries of the New World. But, as soon as the ways of communication began to grow, the ever-watching eye of the merchant and the financier imagined and carried out those commercial unions known as commercial treaties. For the last thirty years the Postoffice has brought about a stronger union, and at the present time, nobody wonders at receiving a letter bearing the stamp of some small, out-of-the-way town of the Andes or Patagonia. The telegraph service now-a-days reaches the principal and secondary cities of All-America, and, in a few years, the Wall Street financier will communicate daily by wireless telephone with his agents in Guatemala or Argentina. The quest of gold, and raw material often more precious than gold, is bringing thousands of Americans to the Latin American countries, and the search for new markets is the cause of a great movement of American agents in every large city of the New World. More Americans begin to realize that, without a fair knowledge of Spanish or Portuguese, their commerce will be easily handicapped by Europeans, and so we see everywhere in the United States, boys and girls of high school and college age studying those languages with special interest. On the other hand, the Latin Americans have realized, especially since the war, that, if they want money for their enterprises, they must come to the United States, as they cannot turn for help, as formerly, to Europe, now divided and poor.

So there is actually a great commercial movement between North and South America, which may be compared to the great sea currents, the Gulf Stream bringing the warm water of the Tropics to the coasts of the United States and Canada, and the Arctic currents taking the cold water of the Northern regions to refrigerate the tepid seas of the Tropics. But there is something more important for us Catholics. Several Protestant organizations have more or less flourishing missions in different parts of Latin America and they are united in the common purpose of undermining the Faith of those nations that have been Catholic for centuries. And many, many young people of the Latin countries are coming annually to Protestant institutions in the United States where, while they learn English and business methods, they lose their Faith and morals and go back to their countries to be a powerful support of Protestantism. Unfortunately among Latin Americans the idea of a good business education in the United States is inseparably united with Protestantism. They think that all American business schools are Protestant schools, and, with the exception of a few Jesuit colleges known to them, they imagine that all the rest of the institutions of learning in North America are Protestant. English, business and Protestantism form but one idea in the average mind of Latin Americans.

A business man from Latin America, let us suppose, wants to send his son to an American school and writes to his agent in New York. The agent, thinking not at all of the religious side of the education of the young man, recommends the schools he knows of, or is interested in, and so the boy is sent by his Catholic father to a Protestant American institution. Do not blame the parent too much, because, often, he has done his best to have his son in a Catholic school. But, what happens? Such or such a Catholic school is recommended to him. He writes there. Often, he receives no answer; or, more frequently, a discouraging one, informing him that there is no room in the school, with no suggestion or recommendation of any other Catholic institution. The father who is determined to send his boy to the United States, for various reasons, then writes to his business agent, and, as soon as he receives an answer, he follows the advice given, not thinking of the consequences.

On the other hand, let us suppose, there is a good, Catholic American boy who is going to South America on business. He would like to practise his religion down there. He asks for information and seldom, very seldom, does he get any help; because, even the educated American Catholics have no idea how to direct him. They know nothing of conditions in South America, and often their ignorance is so great that they recommend him, perhaps, to a priest whom they know in Colombia, while the boy is going to Venezuela. Frequently I have been asked by some good Latin American mother to take care of her boy in Chicago, while my residence is in Boston. We need to help each other, but, for that, we need to know each other.

III.

Is there any practical way to bring about this mutual acquaintance? In Mexico, the people have no idea of the religious conditions of Guatemala; and in Argentina, they have very little knowledge of what is going on in Colombia. We simply do not know one another.

To bring about the accomplishment of any lasting enterprise, it is necessary to prepare the ground. But, in our case, there is no need of that, as the ground is already prepared. The conditions in all the Latin American countries, as well as in Canada and the United States, at the present time, are such that any work along this line will easily grow. But, as in the case of a field where the ground is rich and virgin, we must be careful in selecting the seed and try to avoid all kinds of weeds, which will grow in such fertile soil and spoil the crop. The first positive condition is that such a union must be strictly Catholic. The first negative condition is that this union must not be political in any way.

IV.

There are in Rome three colleges for the education of young priests destined to work in different fields of America: The Canadian, the North American and the Pio Latino, or Latin American College. The students of these colleges attend different schools, some going to the Propaganda, others to the Gregoriana.

These students are generally enthusiastic, bright, pious and full of zeal, and they come from the seminaries of the various dioceses of All-America. Since their foundation, the Canadian, American and Pio Latino colleges have given to the Church of America thousands of priests, hundreds of Doctors of Philosophy, Theology or Canon Law, many of whom have been and are still teaching in the principal seminaries of North and South America. From their students we count more than two hundred bishops and archbishops, and half a dozen cardinals. That will show those who are unacquainted with these colleges the immense influence that their students have had and actually do have in the destiny of the Catholic Church in All-America.

We are not trying to give a definite plan, or the rules and by-laws of a Catholic Pan-American Union. The students of these three colleges learn to know one another and get a fair knowledge of the conditions of the Church and the Catholics in all the American republics. This is a beginning. In time, they will doubtless have a still better knowledge of each others' languages, literatures and customs.

A little more difficult would be the publishing of a Catholic Pan-American magazine in Spanish, Portuguese, French and English, in which the news of all the republics of America, dealing mostly with their Catholic interests, might be printed. But its financial support would have a solid start, as it would have as primary subscribers the alumni of the three colleges. This would be a valuable means of spreading the idea among the more influential clergy of All-America and would certainly be welcome, as a union of this kind is becoming a necessity of our continent.

This idea will have from the beginning enthusiastic admirers, as well as decided adversaries. There will be difficulties and obstacles to overcome, due to the suspicious character of some, the indolence of others, or even the overzeal of a few. These struggles will teach the pioneers a lesson, which will show them not to forget that such a union is going to grow, not in this or that country alone, but in All-America, where there are so many nations, with different qualities and defects.

Finally, it is desirable to begin this work under the auspices of Our Lady of Guadalupe, who is already the Patroness of Latin America, and who has always been especially venerated by the students of the American College. They celebrate together her feast, as the Feast of Our Lady of America, the patroness of this work.

The establishment of a Catholic Pan-American Bureau of Information in the principal cities of the Continent, such as Montreal, Washington, Mexico, Rio de Janeiro, Buenos Aires and Valparaiso, would be of an immense help for the Catholics of North and South America, and would unite them automatically by spreading a reliable fund of information about Catholic institutions of the different Republics, and saving from the hands of Protestantism innumerable souls.

There is every year an immense number of young people of the Latin American republics who come to the United States for education. Many more come for business or emigrate for political reasons. As we have said, there are no means of information for Catholic parents desiring to send their children to this country to learn English and business methods, and consequently, young folks of Latin origin are going by the hundreds to spiritual ruin, on account of entering the Protestant colleges of this country. If a Catholic Bureau is established to give information, as to the names and conditions of Catholic American institutions, many young people will be directed in the right path and will not only receive a real Catholic training, but will learn by personal experience that there are in the United States very good Catholics who have organized themselves in a way seldom reached in Latin countries. They will also get acquainted with the future lay Catholics of the Southern Republics. In a similar manner American and Canadian Catholics who go to the Latin Republics for business or other reasons, may get a helping hand which will lead them to the right kind of society and friends. It seems useless to insist upon the convenience of such a Bureau for spreading friendly relations among the Catholics and for saving an immense number from the grasp of Protestantism or Liberalism.

V.

There is a great and exceedingly practical movement among Catholic laymen, seminarians and religious of the United States to help the Foreign Missions. The Far East, China, Japan, India, are calling many young Americans. They are getting ready to follow the American Catholic missionaries who have already gone to carry the Light of the Gospel to those who are sitting in the darkness of paganism. Thousands of Catholics are contributing every year to help the priests who have undertaken the task of forming missionaries for China and the Far East. This is a noble work which can not be praised enough. The more missionaries the United States sends to the Foreign Missions, the more blessings will God bestow upon those who are helping such an apostolic enterprise.

For the past fifty years, American Protestants, men and women, have been going to all the republics of Latin America, to pervert souls. And this has been done by American missionaries with American money. But this is not all. The Protestant missionaries or their allies have been, and are still, spreading lies and calumnies against Catholics, priests and the Church of Latin America, in such a way that there are many Catholics in the United States who believe not only that there is no real Catholicism there, but that all these nations are actually in a state of semi-barbarism. This is nothing but Protestant propaganda.

Have the generous Catholics of the United States done anything to prevent this work of destruction and desolation brought about by their own fellow countrymen in the Latin American countries? It seems to us that, although many have known that there is such an anti-Catholic propaganda going on constantly in South America, they have done nothing; or they do not seem to see the way of doing it. Therefore, as there is already established a Society for the Propagation of the Faith, which brings the Gospel to the pagan world, it would be an excellent idea to have an American Society for the Preservation of the Faith which would combat the influence of the American Protestants in those countries which have been Catholic for the last four centuries. The Catholic Church of Latin America does not need missionaries for the Propagation of the Faith. All Latin Americans are not only Catholic, but they have for centuries sent back their own missionaries to evangelize other countries, as did Mexico to the Philippines and to California. But those Catholics need help to defend themselves against the aggressive American Protestants who are trying, supported by money and influence, to destroy among them the religion of their forefathers. If such a society is formed and "Defenders of the Faith" sent to South America to antagonize the influence of American Protestants, the latter will be easily defeated, to the glory and honor of the American Catholics.

VI.

There are several thousand Americans who go every year to Canada to visit the Sanctuary of Saint Anne of Beaupré, a beautiful pilgrimage as well as an enjoyable vacation. If facilities were given Catholic tourists to visit the principal sanctuaries of Our Lady in Mexico and South America, excursions to those countries would be delightful vacations as well as pilgrimages. Every year thousands of Catholics would thus go there, returning home with a different idea of the Latin Catholics. Well-regulated excursions would be welcomed by many, and Catholic summer schools for students of Spanish and Portuguese would be successes if they were established in the right way in the principal cities of Mexico and South America. And if the visitors would have moving pictures taken of the trip, when they returned home the exhibition of such films would awaken in many American Catholics the desire of making similar trips in the following year. Catholic schools and colleges may easily lead the way and a reciprocal invitation to the Latin American youth to spend their summer in the already established Catholic camps or summer schools in the United States will be accepted by thousands.

When this relation between the Catholics of North and of South America grows stronger a Catholic Pan-American Union will easily become a reality. Then the coming generations will see a well-organized Catholic Pan-American

John Cardinal Farley

press and the international Catholic congresses, dreamed of by so many, become facts.

It is useless at present even to try to give details for such an organization. We need first to get in contact, to know one another, to get acquainted. If we begin at once by building the foundations little by little, many years will not pass before the most promising results will appear and the structure of this gigantic enterprise will crown the efforts of the Catholics of All-America.

This is not the work of a few years. It will take a long time to destroy prejudices and overcome difficulties; but, when this great tree has struck its roots deep in the hearts of the best and most energetic Catholics of all America, then the coming generations will thank the pioneers who have undertaken the colossal task of planting and cultivating this tree, which, in due time, we hope, will bring ripe fruits of real Christian charity among the Catholics of both North and South America.

But, one thing must be avoided from the very beginning. Any political idea introduced into this field, no matter how plausible the reasons may appear, would kill it forever.

As we are endeavoring to suggest the means of establishing a Union which we hope will bring great benefits to the Catholics of All America, as we know that there is but one Catholic Church, we insist that, if we want to succeed, nothing should be done without having not only a general approbation, but the immediate and constant direction of Rome.

It will take time, we repeat. There will be more difficulties than we realize, but a patient and constant work, a firm and decided will, not easily disappointed by adversity and opposition, a strong Faith in the help of Our Lord, Whose work we are doing, will bring about this colossal task. Pioneers should be heroes and heroes must pass through many labors if they want to succeed. Those who will undertake this work must not forget that they are Catholic pioneers of a great enterprise. They are Crusaders who, for the sake of Christ, are going to fight a great fight in America.

CATHOLIC AMERICANISM

EDWARD F. MCSWEENEY, LL. D.

ALTHOUGH the keystone of the constitutional arch of our country is religious as well as civil liberty, yet no one can deny that prejudice, unwarranted and bitter, is abroad in the land to-day, voiced not only by individuals, but even upheld in various parts of the land by organized bodies of men striving to array neighbor against neighbor. So grave a menace, indeed, has this become, that the President of the United States found it necessary in April, 1922, publicly to protest against the rising waves of intolerance. Such bigotry is an enemy of progress, civilization and liberty and a wilful suspension of our reason.

Practically every band of settlers who sought refuge or a home in America came with the acknowledged purpose of escaping from religious persecution and of seeking freedom of conscience; yet, by a strange inconsistency of human nature, with few exceptions, each in turn set up in its new home the same religious tyranny from which it had fled. Parkman says, "The New England Puritan after claiming this right for himself (of liberty of conscience) denied it to all who differed from him. On a stock of freedom he grafted the scion of despotism." Men of wealth, ability and character could not hold office unless they were members of the official Church.

We know the story of Roger Williams and the almost unbelievable persecutions of Ann Hutchinson. Baird, well known to be most favorably disposed to New England, said: "It cannot be denied that the fathers of New England were intolerant to those who differed from them in religion; that they persecuted Quakers and Baptists and abhorred Roman Catholics."

On the other hand, Catholic colonization in America is historically of the most unselfish character. Although Lord Baltimore had a royal grant from the Crown, his first act was to buy the land from the natives. This was fifty years before William Penn's settlement in Pennsylvania. Maryland was founded as an asylum for persecuted Catholics, yet with a generosity standing out markedly from the proscriptive principles of his age, Lord Baltimore invited the victims of intolerance from every fold to gather under his banner of freedom. When New York came later under the jurisdiction of the Catholic Governor Dongan, the example of Maryland was followed and the same liberal principles adopted and continued until the tyrant Andros returned, bringing misrule and persecution and laws against Catholics, which were enforced up to the establishment of the new nation. We may well be proud of the fact that Catholic Maryland was the only one of the thirteen colonies to establish that liberty which is the essence of all liberty, freedom for all to worship God, and was therefore a model and inspiration for the vast republic which grew out of those colonies. The connection between Church and State was so close in all but the Catholic settlements that persecution, deprivation of rights and privileges and proscriptive laws were but the natural result of such a policy.

Yet, with the coming of the Revolution, foremost in the struggle for human freedom were the proscribed and persecuted Catholics. The Declaration of Independence stirred their hearts, as well it might; for, from beginning to end, it was thoroughly Catholic in its principles and an epitome of the teachings of Christian philosophy from the Sermon on the Mount down through Thomas Aquinas to Pius XI. Throughout the struggle for "life, liberty and the pursuit of happiness" Catholics furnished heroes for every battlefield, who sealed their fidelity to the cause of liberty with their lives. Archbishop Carroll as only one example stands out a shining light of patriotism and statesmanship.

During the Revolution, almost every Catholic was a Whig.[1] They had fled from English misrule and tyranny, and toryism was not popular among them. In numbers they were one to 120,[2] but they contributed far beyond their share to the winning of American liberty and the formation of the New Republic. Washington so appreciated their assistance that he urged his fellow citizens to remember with gratitude the part which members of the Faith took "in the accomplishment of their Revolution and the establishment of their Government." When, later, a grateful and sorrowing people were called upon to mourn the loss of him who was "first in war, first in peace and first in the hearts of his countrymen," none did him more honor than Catholics and his memory is preserved to-day in the eloquent and touching tribute of Archbishop Carroll.

The end of the Revolution which transformed the provinces into a nation found the people broader in mind and more inclined to free themselves from the slavery of religious intolerance.

The Federals of that period, however, were strong in New England and their particular nightmare was an unwarranted and absurd fear of foreigners, which was a reversion to the state of mind existing in the ancient days when the word for "stranger" and "enemy" was identical in the language. In consequence, laws were framed and passed making naturalization difficult and casting odium on aliens in every possible way. Jefferson and men of his stamp worked hard against such measures and tried to restore more normal conditions. However, when the War of 1812 came, Catholics were as acceptable as any to fight for America and as ready as ever to die for liberty. In 1830 another wave of bigotry rolled over the land and mobs attacked churches and made living very uncomfortable for poor and friendless immigrants. But this, too, passed in time, for again war came and again the Catholic was ready to follow the flag and face death in its defence.

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[1] Joseph P. Conway: "The Question of the Hour" p. 125.

[2] Cardinal Gibbons on "Church's Work for the Republic."

After the Mexican War occurred that outbreak known as Know-Nothingism, born of religious intolerance and racial antagonism. The United States was at that time essentially provincial both in its life and its thought. Catholics were few and Protestants were many; and some of the latter through ignorance and prejudice regarded the Catholic Church as a representative of every evil. The coming of so many Irish, a race which had held tenaciously to the "Faith of their fathers" despite proscription and persecution, was held to be a particular danger. Citizens were implored to rally to the aid of liberty and the country and to "save the republic." Catholics were alleged to owe their allegiance to Rome alone and were thus dangerous to America.

It is a curious fact that the movement in Massachusetts to separate Church and State, so called, and headed by Horace Mann, was in reality originally prompted by a desire to eliminate the control of the Congregational Church over the public schools. Under the pressure of the flood of immigration in the late forties caused by famine in Ireland, political unrest in Germany and Central Europe and augmented by French Canadians, the attack on Congregational theocracy gradually changed its character, became diverted from its original purpose and transferred its religious animosity to the Catholic Church, at which it has ever since been directed.

Ignorance and intolerance reached its height in the Know-Nothing movement of 1855-60, spreading nationwide and culminating in Massachusetts in the election of a governor and riots and attacks upon convents and Catholic churches in many places.

Again came the hot blast of war and once more Catholics, forgetting abuse and persecution, were foremost in offering themselves for the preservation of the Union. In Massachusetts they enlisted within ten days after the attack on Fort Sumter. Yet, these men, because of their Faith, were not eligible to be members of the militia of that State. The memory of our brave part in the Civil War is still alive in the land. Not only soldiers, sailors, officers and chaplains, but ministering angels clad in the habits of the Sisters of various communities proved their loyalty and their devotion to their flag in the awful days of that fratricidal war. Yet despite this record of bravery and patriotism, charges of gross cowardice based upon mythical proof of desertions have been made against our Catholic soldiers in the Civil War. Printed accusations of this nature were passed from door to door over a considerable area of country; this notwithstanding that for more than twenty-five years the highest authorities in the Army have issued statements not only denying the truth of these charges, but moreover branding them as malicious lies without any foundation in Government records or statistics.

It would not be possible to single out for special mention the army of great Catholic figures at epochal times in our nation's history. From the very earliest days, Catholics have exerted a great and good influence on the welfare of America. Discoverers and explorers were followed by brave missionaries, who faced danger, suffering and a most cruel death that the light of the Gospel might shine upon the new world and its people. Long before Eliot appeared among the tribes of Indians near Boston, the Jesuits bore the Cross of Christ to the wilds of Lake Superior, to the banks of the Saint Lawrence and to the Mississippi Valley. The story of Jogues, Brébeuf, Lalemant and many other devoted priests is written in letters of blood on the pages of our country's expansion. The marvelous work of Father Junipero Serra on the Pacific coast has made the history of that region a monument to Catholic effort.

As Archbishop Carroll was a beacon light in the days of the Revolutionary struggle, so Archbishop Hughes of New York was the dominant ecclesiastical figure during the Civil War period. That conflict taught the American nation to abhor the Know-Nothing leaders. The Protestant saw his Catholic neighbors marching into the hell of battle, forsaking home and family, sacrificing fortune and life to preserve the Union. He noted that disloyalty and rebellion were most rampant in those places where Catholics were fewest; that the most ardent advocates of Know-Nothingism then, as now and always, were the least strenuous upholders of their country's safety.

At the close of the Civil War, Catholics were still but a very small portion of the population of the United States. This was only the natural consequence of the conditions prevalent from the early colonial times down to this period. Proscriptive laws, lack of priests, churches and religious instruction caused loss of the Faith to many of the early settlers. As the children grew up, the Catholic Church for them simply did not exist. Maryland alone of the thirteen original colonies, kept the torch of Catholicism brightly burning. When Cardinal, then Father, Cheverus, went to Boston in 1796, there were only 400 Catholics and one poor church in all New England. So bitter was the feeling against members of the Faith that Father Cheverus was arrested and narrowly escaped imprisonment for marrying a couple in Maine. However, it is a great tribute to the learning, piety and nobility of character of this French priest that some of the oppressive laws against his religion were modified out of respect and deference for him. When he left, a bishop, in 1823, to return to France, later to become a Cardinal, there was a Cathedral in Boston, on Franklin Street, a church in South Boston, one in Maine and one in New Hampshire. The influence of his life and faith had a marked effect on his friends and brought many converts into the fold of the Church, among them some prominent men. It is a matter of interest that President Adams made the first contribution to the building fund of the Cathedral. Bishop Cheverus was one of the founders of the Boston Atheneum.

In the South, with the exception of Louisiana, the same condition prevailed as in New England. There were few Catholics and no churches until well into the nineteenth century.

The era of prosperity and peace which followed the Civil War brought to Catholics their great opportunity. The piety, patriotism and learning of the pioneers of the Church in America began to bear fruit. Gradually the tiny mustard seed planted so long ago and guarded so carefully during the long years of struggle and trial grew into the mighty tree of our day, under whose protecting shade gathers the priest, the scholar, the workman, the artist, the patriot and the hero. The Catholic Church sends them forth into the arena of life with an inspiration from on high to devote themselves with all the powers of heart and soul and intellect to the service of truth;—the artist with his picture, the poet with his verses, the scholar with his learning, the patriot with his love of native land, the priest with his divine teaching, the workman with his humble toil, and all with faith and piety to inspire their souls to heroic deeds. This increase in Catholic population was a very decided asset in the industrial and economic prosperity of the United States. From the Revolutionary ratio of one to 120, Catholics have become approximately one-fifth of the American people. Since 1845, when the great influx of Irish Catholic immigrants changed the existing political struggle against Congregationalism into one against Catholicism, the contest on these lines has been increasingly strong and persistent because of the growth and influence of the Faith.

Opposition to parochial schools is but another manifestation of a bigotry which fears what it does not understand. As good Americans, the desire of Catholics is that our country shall be great and noble and enduring. We know that this can be accomplished only by leading America to God. But for the Catholic Church and the strength of its teachings, America to-day would be an irreligious country, given over substantially to the worship of Mammon.

Patriotic Americans are beginning to realize that the greatest good fortune ever bestowed by Divine Providence on their country was the coming of Catholics in such numbers after the Civil War, because these have been the means of saving the nation from dangers which, looking back from the vantage point of the present, appear to have been almost insurmountable.

Fifty years ago, in most of the New England towns, Christmas was a work-day, with all the factories and shops open. Easter observance was practically unknown. The cross as an open symbol of faith was almost an anathema to militant Protestantism. To-day the warmth and piety of many Catholic ceremonies and traditions have penetrated even the strictest of the Protestant denominations; and the generation now approaching middle life have become thoroughly accustomed to these things and are unaware, as a rule, that they did not always exist as part of their creeds.

Catholics love America next to God and wish to see her fulfill her noble destiny among the nations of the earth. All who live up to the teachings of their Church must be good citizens because their Church teaches them to be pure in morals, unselfish, honest, truthful, religious—all essential attributes necessary for the life and growth of a democracy. Without these virtues, patriotism is not possible, and without a belief in God and the future, freedom departs from a people. The spirit of true Americanism is strong and will surely triumph: an intense Americanism which is proud of its country and its history and its Constitution; an active Americanism which is willing to do and to sacrifice; a public-spirited Americanism which is not afraid to speak out.

Since its very inception, our country has upheld its position as a Christian nation. Our Presidents have asked guidance and direction from on high. A day is set apart by each governor to offer thanksgiving to the Giver of all gifts for the blessings of the year. The Senate and Congress are opened with prayer. Christmas and Easter are now observed, due to Catholic influence, by the citizens of our land generally as the greatest holidays of the year; and Lent, once unnoticed and even derided, is marked everywhere by less selfish indulgence and by more chastened pleasures. And a reverential recognition is now accorded Good Friday throughout the length and breadth of the land. In the principal western cities from Denver to San Francisco, on that day business is generally suspended and stores are closed from twelve to three o'clock in loving commemoration of those hours of the Redeemer's agony. This tribute in the West was initiated by the Knights of Columbus some three years ago, and was favorably received by Protestants as well as Catholics.

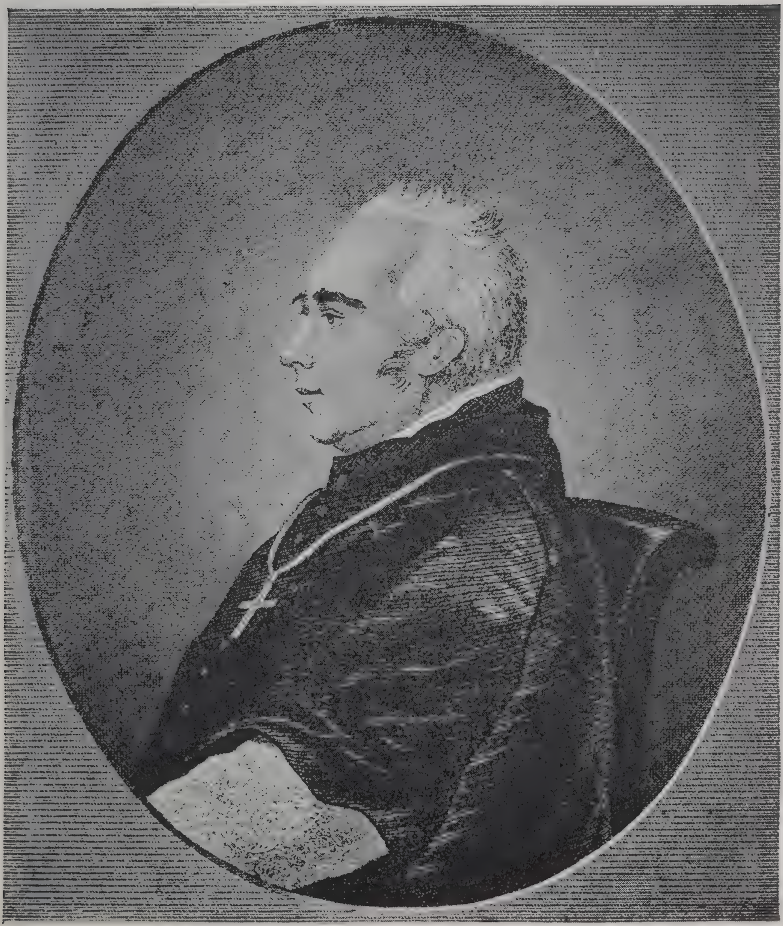
To-day, the foreigners who come to our shores, unable to speak our language but bound to us by ties of faith, are in great need of our help that they may keep the Faith of their fathers and, because they are good Catholics, become good Americans. This is a great mission, this work of Americanization of our Catholic immigrants, and should commend itself to those who wish to see Catholic Americanism flourish in the land. The Church alone has the power to weld these different nationalities into a composite citizenship.

We Catholic Americans yield to none in our love for our native land and our desire that it should fulfill its God-given destiny among the nations of the earth. The Roman of old had for his greatest boast, "I am a Roman citizen." Let that of the American be, "I am an American citizen." The Catholic American is proud that he belongs to a Church that inculcates religious, moral and civic virtues, a Church whose constant prayer to the throne of God is for the welfare of the country. He is proud that he lives in a country where "religion and liberty are natural allies."

Catholics have proved in every crisis of our history that they know how to die nobly for their country, but sometimes it is harder to live for an ideal and yet "be a conqueror in God's sight." These present days call for an Americanism alive to the perils of the times. "Eternal vigilance is the price of liberty" and we must pay that price now as never before. We must hold up for the edification of our children those heroes, statesmen and patriots whose civic virtues made and kept us a great democracy. We must cherish the memory of our noble past and celebrate with enthusiasm and proper patriotic festivities those national holidays designed to keep alive in the hearts of the people love of country and admiration for our country's history.

To-day, in spite of the occasional waves of bigotry which roll over the country, Catholics are everywhere at the front—in the peaceful pursuits of ordinary citizenship, in the chairs of learning, in the halls of legislation, in the courts of justice. The future belongs to God and, under God, to each one of us. Every Catholic in America has a duty to perform. By pen and voice and deed and example he should proclaim his unswerving belief in the Declaration of Independence and the principles it enunciates that all authority comes from God as the source of all government.

American Catholics are here to-day as they were at the signing of the Declaration of Independence and through all our country's subsequent history, an important part of



RIGHT REVEREND JOHN ENGLAND, D. D.
First Bishop of Charleston

this republic and of its future hopes, duties and aspirations. Our past patriotism and loyalty entitle us to the enjoyment of all the privileges and rights of the Constitution. The blood of the Catholic as well as that of his Protestant fellow-citizen has written in that immortal document that this is "a Government of the people, by the people and for the people." This heritage of freedom, God willing, we will pass on to our children and our children's children, pure and unfettered.

"Noblest ship of State, sail thou on," said Archbishop Ireland. "Over billows and through storms, undaunted, imperishable! Of thee, I do not say: 'thou carriest Cæsar.' But of thee I say: 'thou carriest Liberty.' Within thy bulwarks the fair Goddess is enthroned, holding in her hands the dreams and hopes of humanity. Oh, for her sake, guard well thyself! Sail thou on, peerless ship; safe from shoals and malign winds, ever strong in keel, ever beauteous in prow and canvas, ever guided by heaven's polar star! Sail thou on, I pray thee, undaunted and imperishable!"

CATHOLICS AND THE BENCH

JUSTICE VICTOR J. DOWLING, LL. D., K. S. G.

UNDER the system of government by which our country has thus far grown and prospered, the judicial branch has borne a share in the development and establishment of the principles and policy which have contributed to its greatness, no less important than the executive and legislative branches. Vital as the existence of an incorruptible and efficient judiciary is to the citizen who must look to it for the enforcement and protection of his rights and the redress of his wrongs, it is equally imperative that it should be strong and able enough to resist invasion of its authority by any other power, and that it should be far seeing enough to provide by its decisions for the future growth of the community whose persons and property it safeguards.

The power lodged in the higher courts of this country to declare unconstitutional a law passed by a legislature is one which, if abused, might lead to revolutionary protests. Yet since Chief Justice Marshall asserted the doctrine in its entirety in Marbury v. Madison, it has been exercised so conservatively and upon such solid grounds that temporary wrath has invariably given way to ultimate acceptance of the decision. Jefferson had written that "to consider the judges as the ultimate arbiters of all constitutional questions would place us under the despotism of an oligarchy." Marshall answered this by saying that "the Constitution is either a superior paramount law, unchangeable by ordinary means, or it is on a level with ordinary acts alterable when the legislature shall please to alter it. It is emphatically the province and duty of the judicial department to say what the law is. This is the very essence of judicial duty."

The acceptance in time of the doctrine thus enunciated of the right of the judicial department to pass on the constitutionality of legislative action, which Rufus Choate termed "an achievement of statesmanship which a thousand years may not exhaust or reveal all that is good," gave a position of peculiar power and importance to that great tribunal, the Supreme Court of the United States, to-day regarded as the most important in the civilized world. In the words of Horace Binney:

> What, Sir, is the Supreme Court of the United States? It is the august representative of the wisdom and justice and conscience of this whole people, in the exposition of their constitution and laws. It is the peaceful and venerable arbitrator between the citizens in all questions touching the extent and sway of Constitutional power. It is the great moral substitute for force in controversies between the People, the States and the Union.

Of this august tribunal, there have been but ten Chief Justices, and of these two were earnest Catholics, who lived and died in full communion with their Church, and whose lives, public and private, afforded the best proof of the sincerity of their belief. No men in the illustrious line of Chief Justices gave more convincing evidence of their patriotism, learning and statesmanship than Taney and White.

Roger Brooke Taney, fifth Chief Justice, was born in Calvert County, Maryland, on March 17, 1777. His ancestors in both the paternal and maternal line were Catholics. The Taneys had been among the early emigrants to Maryland and for generations had lived on the plantation where he was born, situated on the banks of the Patuxent River. His father had been educated at the English Jesuit College at Saint Omer in France, and moved with it to Bruges. The Brookes came to Maryland in 1650 and settled on the banks of the same river. Taney was a student at Dickinson College, Carlisle, Pennsylvania, from which he graduated with the degree of Bachelor of

Arts in 1795. The following year he began to study law in the office of Judge Jeremiah T. Chase at Annapolis. In 1799 he was admitted to the Bar. He has described with much feeling, in his memoir of his early life, the morbid sensibility which overcame him on his first effort as an advocate in the defense of a man indicted for assault and battery in the Mayor's Court of Annapolis, when, as he wrote, "a verdict in favor of my client hardly consoled me for the timidity I had displayed and the want of physical firmness, which seemed, I thought, to be little better than absolute cowardice." Returning to Calvert County he practiced his profession and was elected to the House of Delegates in 1799. In politics he was a Federalist. During this session George Washington died, and the Committee of the State Senate appointed to visit the House consisted of Charles Carroll of Carrollton and John Eager Howard, who delivered their message with tears streaming down their cheeks.

Defeated for re-election in the contest between friends of Adams and Jefferson, he removed to Frederick, where, from 1801 until 1823, he practised his profession with constantly increasing success, his reputation becoming statewide. In 1806 he married Anne Phebe Carlton Key, the sister of Francis Scott Key, the author of the "Star Spangled Banner," who was his fellow law-student at Annapolis. During all this period he was noted for the strictness of his religious observances. Among his noteworthy causes at this time was his defense of General Wilkinson, Commander in Chief of the United States Army, tried before a Military Court in Frederick on serious charges. The feeling against him was intense because of his supposed participation in the enterprises of Aaron Burr, but he was acquitted. He defended the Reverend Jacob Gruber, a Methodist Minister from Pennsylvania, who at a campmeeting in Washington County addressed 3000 persons, of whom 400 were negroes, attacking slavery, and was indicted for inciting slaves to insurrection and rebellion. Taney's summing up was a masterly presentation of the right of freedom of speech and of conscience and resulted in Gruber's acquittal.

His practice extended to every Court in the State and he was recognized as the worthy colleague of such remarkable men as William Pinkney and Luther Martin. Elected to the State Senate in 1816, he served for five years in that body. Speaking of Taney's character during this early chapter of his professional career, a contemporary wrote:

> And yet, perhaps above all other attributes, his exalted private character gave him, with the honest, right minded juries of Frederick County, an extent of success which even his great ability as an advocate would not have enabled him otherwise to secure. He had acquired, and he ever retained, in an eminent degree, the confidence and respect of that community. The people knew that he was sincere and honest; they knew that he was a composer of strifes and controversies, whenever the opportunity was afforded, and that he never promoted any; and they also knew that, while he was earnest, strenuous and indefatigable in his efforts to secure for his clients their full rights, yet he never sought to gain from the other party an unjust advantage. He was an open and fair practitioner.

Another said, "But few men of his eminence have ever displayed so much kindness to the younger men of the profession." It would be hard to phrase higher tributes to a professional man, and these were penned by two of his friendly rivals.

So high was Taney's reputation that with the passing of Pinkney and Martin there was a general call for him to assume the leadership of the Baltimore Bar. But before leaving Frederick he arranged with a much younger friend that upon his death, no matter when or where, he should be buried beside the grave of his mother, who, in 1814, had been laid to rest in the little graveyard back of the chapel, then the only Catholic place of worship in Frederick, at whose altar every morning Taney had knelt in prayer, no matter what might be the demands upon his time.

Taney's success at the Baltimore Bar was undoubted. There was no one to dispute his supremacy save William Wirt, who was not a resident of the city until 1829. He began to argue important cases before the Supreme Court of the United States and with a corresponding extension of his professional reputation. His habits of life had not changed. In 1825 William Wirt wrote to his wife describing a dinner he had attended at Mr. Oliver's with the Duke of Saxe-Weimar. Taney "who you know is a pious Roman Catholic, as well as a most amiable gentleman," was seated next to the Duke and talking with him, when the latter

> was soon observed to speak with a most Saracenical and Vandalic fury, and as I was afterwards informed, was pronouncing a philippic against the Roman Catholic religion which he blamed for all the political conspiracies in Europe. Taney took the occasion to tell him that he was a Roman Catholic. This produced some embarrassment, but the Duke got over it.

In 1827, upon the unanimous recommendation of the Baltimore Bar, Governor Kent (a political adversary) appointed Taney Attorney General of Maryland. Taney often said that this was the only office he had ever desired to hold.

On June 21, 1831, President Andrew Jackson appointed Taney Attorney General of the United States. His arguments before the Supreme Court during his incumbency of the office have been described as "impressive, logical, clear, calm, argumentative, simple and unostentatious, addressed to the reason and not to the passions." He became the most trusted and confidential adviser of the President, and was active in the controversies involving the Nullification Ordinance of South Carolina, the removal of the Federal deposits in the Bank of the United States, and the renewal of the Charter of that institution. In the midst of these engrossing cares, Taney's simplicity and kindliness of character remained unchanged. An eye witness relates that Taney, hurrying one morning to his office, at an early hour, saw a little negro girl striving in vain to bring water into a tin bucket hanging on the spout of a pump. When he came up and saw her shivering in the cold wind, he took the pump handle, filled the bucket and placing it on her head said, "Tell whoever sent you to the pump, that it is too cold a morning to send out such a little girl."

On September 23, 1833, President Jackson removed William J. Duane as Secretary of the Treasury and appointed in his place Taney, who, on September 26, gave an order for the removal of the Government deposits from the Bank of the United States and their deposit in selected State Banks. This act was denounced by resolution of the Senate as inexpedient and unjustifiable, and its opposition went so far that Taney's nomination as Secretary of the Treasury was rejected on June 24, 1834, the first case of such a rejection in our history. The House of Representatives, meanwhile, had declared against a renewal of the charter of the bank, thus accomplishing the aim of the President. In view, however, of the rejection of his nomination, Taney resigned on June 25, 1834. In his reply thereto, President Jackson said, after paying tribute to Taney's patriotism, firmness and ability:

> For the prompt and disinterested aid thus afforded me, at the risk of personal sacrifices which were then probable and which have now been realized, I feel that I owe you a debt of gratitude and regard which I have not the power to discharge. But, my dear sir, you have all along found support in a consciousness of right; and you already have a sure promise of reward in the approbation and applause which an intelligent and honest people always render to distinguished merit.

Upon his return to private life, to resume the practice of the law, he received a public reception at Baltimore, followed by a dinner to which Martin Van Buren sent a letter, followed by the customary proposed toast, as follows:

> Roger B. Taney: He has, in his last best brilliant official career, passed through the severest ordeal to which a public officer can be subjected, and he has come out of it with imperishable claims upon the favor and confidence of his countrymen.

In January, 1835, Gabriel Duvall, an Associate Justice of the Supreme Court, being advanced in years, resigned. President Jackson immediately appointed Taney to the vacancy. Although Chief Justice Marshall was openly opposed to President Jackson and his policies, he entertained the highest regard for Taney and privately endeavored to secure the confirmation of the appointment. Twenty years after the event, a letter which the Chief Justice had written to Senator Leigh of Virginia, in favor of Taney, was forwarded to the latter by the son of Senator Leigh. But the nomination was indefinitely postponed at the last moment of the session, this being equivalent to a rejection.

In the summer of 1835, Chief Justice Marshall died, after thirty-four years of service during which he had left the indelible imprint of his genius and statesmanship upon our institutions and laws. On December 28, President Jackson nominated Taney to succeed him. Though the political complexion of the Senate had changed, the animosities engendered by the controversy over the Bank of the United States were still so bitter that Clay and Webster led the opposition to confirmation with great determination, and it was not until March 15, 1836, that the nomination was confirmed by a majority of fourteen votes. Then began the career of twenty-eight years of service as Chief Justice (second in point of time only to that of Marshall) which forms so great a part of the judicial history of this country. Speaking of the first half of this period, Carson says, in his "History of the Supreme Court":

> On the whole the work accomplished by Taney and his associates during the first fourteen years of his term was

> quite as essential to the full realization of our welfare as a nation and an accurate appreciation of the true character of our government as any preceding epoch in the history of the Court. It served to check excesses, to limit the extravagances of doctrine, to awaken and develop new powers, to moderate tendencies, to introduce contrasts and elements which in future years could be mingled and used for the preservation of the whole, as well as for the protection of a part.

It is one of the tragedies of our political history that out of a long lifetime devoted to the public service and from which his reputation emerged without even the suspicion of an unworthy or selfish act, Taney should be remembered only for his opinion in the Dred Scott case, in which he is supposed to have invented and written into the law the phrase that "a negro had no rights which a white man was bound to respect." As matter of fact, Taney's opinion at this point was dealing historically with the status of negroes at the time of the adoption of the Constitution of the United States, and showing that even free negroes were not then citizens. He proceeded to say, still speaking of undoubted historical facts:

> They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic whenever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race.

As was said by Chief Justice Shauck of the Supreme Court of Ohio in an article on Taney in the *Green Bag* (Vol. XIV, page 559):

> In the years which have since passed, time has performed its beneficent office of allaying bitterness and securing a general acceptance of the obvious truth. Some general observations respecting the Dred Scott case now command nearly universal assent. The conclusion of the Chief Justice that a negro was not a citizen in the civilization of a century and a quarter ago was sustained by much reason, and the

> dissenting opinions, able though they were, did not amount to a demonstration of its unsoundness. So the conclusion that Scott's status as a free man or slave was fixed by the laws of Missouri, and that his claim to freedom was concluded by the adverse decision of the Supreme Court of that State, was strongly supported by reason and authority. Either of these grounds being taken, a decision leaving Scott in slavery was inevitable, and it cannot be said with confidence that upon the main question the conclusion of the Court was wrong in any other sense than that laws which sanctioned slavery were wrong.

And as the same jurist said of Taney's personal views (page 567):

> He was never a believer in slavery. The slaves who came to him in his youth upon the death of his father he promptly manumitted, and those who were infirm with age he supported while they lived. Throughout his professional life his services were available to blacks who claimed freedom, and to persons charged with violation of the Fugitive Slave Law or with unlawfully inciting slaves to insurrection. Upon the trial of a case of that character in the Court of a State which sanctioned slavery and in the presence of a jury he said: "A hard necessity indeed compels us to endure the evil of slavery for a time. It was imposed upon us by another nation while we were yet in a state of colonial vassalage. It cannot be easily or suddenly removed, yet while it continues it is a blot on our national character; and every lover of real freedom confidently hopes that it will effectually, though it must be gradually, wiped away, and earnestly looks for the means by which this necessary object may be best attained." From that position he never receded.

Taney's characteristics were thus summarized by Carson:

> Delicate in health, but vehement in his feelings and passionate in temper, he expressed himself at times with extraordinary vigor, and acted with promptitude and decision. He was a man of the highest integrity and of great simplicity and purity of character. By watchfulness of himself he had acquired perfect self control; his courage was unflinching; his industry was great; and his power of analysis was unusual, even among men remarkable for such a gift. His judicial style was admirable, lucid and logical, and like his arguments displayed a thorough knowledge of the intricacies of pleading and niceties of practice, as well as a thorough comprehension of underlying principles.

Wirt dreaded his "apostolic simplicity" and on one occasion spoke of him as a man of "moonlight mind—the moonlight of the Arctics, with all the light of day without its glare." To this it may be added that he never faltered in his religious fervor and was constantly faithful in the practice of his religion. The Reverend John McElroy, S. J., the pastor at Frederick, wrote of his insistence on taking his turn in the line of penitents awaiting access to the confessional, a majority of whom were colored people. Well might Tyler, his biographer, say of him that "religion was the moving principle of his life."

Taney's wife died of yellow fever on September 29, 1855, at Old Point Comfort. She had borne him six daughters. Worn with years and grieving over the warfare which had brought such sorrow to his country, he died at Washington on October 12, 1864, in the eighty-eighth year of his age. In accordance with the wish of his early life he was buried by the side of his mother at Frederick, and when the State of Maryland unveiled its memorial statue to his memory at Annapolis, regret was publicly expressed by the chairman of the committee that his remains could not be removed to a place beneath the dome of the Capitol, because of that sacred wish. When the memorial services were held for him in the courtroom of the Supreme Court, he was described by Jonathan Meredith, the Chairman, as "the last star in the glorious galaxy of the olden race of Maryland lawyers," and addresses were delivered by Henry Stanberry of Ohio, Reverdy Johnson of Maryland, and Charles O'Conor of New York, the last of whom in his closing remarks said:

> I will only add my fervent prayer and express my anxious hope that He who determines the fate of nations, who has fostered this mighty Republic unto unsurpassed greatness, He at whose footstool she now sits, though bereaved of her chief judicial magistrate, still radiant in the fulness of her power and majesty, may so direct the counsels of those who rule her destinies, that the future historian may not be impelled to write, as he drops a tear upon the grave of Taney, *Ultimus Romanorum.*

There is a statue of Taney on Mount Vernon place, Baltimore. And in the dome of the beautiful courtroom of the Appellate Division of the Supreme Court of the State of New York, First Department, in the Borough of Manhattan, New York City, are the names of eight great lawyers forever associated with the legal development and history of this Country down to the days of the Civil War, representing the North and South;—Marshall and Story; Taney and Shaw; Webster and Pinkney; Choate and Legare.

Edward Douglass White, ninth Chief Justice, was born at Lafourche Parish, Louisiana, on November 3, 1845. His great grandfather was a merchant of Philadelphia, James White, who died in 1770. His son James, (the Chief Justice's grandfather), was educated at Saint Omer, and styled himself "Doctor of Physick." After residing in Pennsylvania, South Carolina and Tennessee, he moved in 1799 to Attakapas, near New Orleans, Louisiana. In Tennessee he was a Representative in the Territorial Assembly and delegate to Congress. He became by appointment judge in Western Louisiana. His son Edward Douglass White, (the Chief Justice's father), born at Nashville in 1795, studied law at the University of Tennessee and became member of Congress from Louisiana from 1829 to 1834, when he resigned to become Governor of the State. He served until 1838, when he again was elected to Congress, serving from 1839 to 1842. He died in New Orleans in 1847. He was married to Miss Catherine S. Ringgold, of Georgetown, District of Columbia.

Edward Douglass White, the Chief Justice, was educated at Mount Saint Mary's, Emmitsburg, the Jesuit College at New Orleans and Georgetown University. Before graduation he enlisted in the Confederate Army. Admitted to the bar in 1868, he became State Senator in 1874, and Justice of the Supreme Court of Louisiana in 1878, where he served until his election to the Senate of the United States in 1891. On February 19, 1894, he was appointed Associate Justice of the Supreme Court of the United States, and on December 12, 1910, became Chief Justice by appointment of President Taft. In his service in the Court of twenty-seven years he participated in the disposition of thirteen thousand cases, spread through 101 volumes of reports, and wrote majority opinions numbering over seven hundred. His first published opinion was in Seeberger, Collector v. Castro, 153 U. S. 32; his last was his dissent in Newberry v. United States, May 2, 1921.

During this period some of the most important questions which have thus far arisen, affecting the policy of this country on legislative and constitutional controversies of vital concern, were decided. Among such were the Income Tax cases, the Insular cases, the Sherman Law cases, the Interstate Commerce Act cases, the Rate cases, the Eight Hour Law cases, the Intoxicating Liquor cases, the Initiative and Referendum and Federal Reserve Act cases, the Anti-Trust cases, and the Selective Draft Law cases. In the last named decision he speaks of "the supreme and noble duty of contributing to the defense of the rights and honor of the nation," and asserts "that the very conception of a just government and its duty to the citizen include the reciprocal obligation of the citizen to render military service in case of need and the right to compel it."

One of the most astonishing evidences of his mental power and the persuasive force of his reasoning is to be found in the cases wherein the Court was sharply divided, and in which, starting out alone or with but a single supporter, he ultimately brought the majority to his way of thinking. Thus he secured the acceptance of the doctrine he had long fought for as the proper guide for the Court in its action in the Sherman Law cases, "the rule of reason guided by the established law and by the plain duty to enforce the prohibition of the act and thus the public policy which its restrictions were obviously enacted to subserve." As John W. Davis, former Solicitor General, said of him:

> Singularly enough, too, in view of his early history, he was in every fibre of his being a nationalist. While he knew and respected the boundaries between the Union and the States, as he did those between the three grand divisions of government, not Marshall himself was more, perhaps not even so much, of a thoroughgoing Federalist as he. Over and over again he recurred to his thesis that the United States of America is a nation, and as such possesses all the powers necessary to its national existence; and he felt it a solemn duty to make sure that there was no denial by judicial decision of any power necessary in the present, or useful for the future.
>
> Throughout his entire career, there is evident a deep sense of responsibility and an anxious care for the ultimate effect of the principles he announced. No one would have been quicker than he to shun any invasion of the legislative domain; indeed, he was careful time and again to repel the suggestion. But he fully realized the opportunity his great office afforded to shape the course of the nation, and he labored consciously and deliberately to that end.
>
> The reported volumes give sufficient evidence of his lofty statesmanship; of the depth of his learning, the sweep of his robust and virile mind, and of the dogged tenacity with which he clung to and defended his convictions. They exhibit too his love of logical processes, his fondness for order in argument as in government, and his constant desire to test all of his conclusions in the double light of reason and precedent. But much of the man himself escapes the printed page; the dignity of his judicial bearing, his unfailing courtesy to the bar, his patience during argument, the swift thrust of his questions, his extraordinary memory which rendered him wholly independent of written notes, and in oral deliverance the fluency and beauty of his diction and the deep and melodious tones in which he spoke, all these are for memory alone. Nor do any books record the simple beauty of his private life, his gentle kindness to all around him and the personal modesty which covered him with the cloak that only true greatness wears. Surely this man did justly, loved mercy and walked humbly with his God.

Chief Justice White died in Washington on May 19, 1921. The respect for his great talents and pure character was nation-wide. No event in the political history of the country reflected more credit upon both the parties concerned than his selection as Chief Justice by a President of an opposite political faith; a tribute to his worth as a jurist and to the high ideals for service of the appointing power. A terse description of his career was given by one who said that "lofty statesmanship, deep learning, a robust and virile mind and dogged tenacity of conviction characterized this ardent patriot who knew no emotion equal to his devotion to his country and her welfare."

He had been honored by the conferring of the Laetare Medal by the University of Notre Dame in 1914. He had received the honorary degree of LL.D. from Georgetown University (1892); St. Louis University (1904); Harvard University (1905), and of Doctor of Canon Law from Trinity in 1911.

Chief Justice White's philosophy of American institutions is admirably expressed in an address he delivered before the American Irish Historical Society at its banquet in Washington on January 16, 1909, wherein he said, in part:

> As I look, Mr. President, at present conditions in our country, there are indications to my mind of great danger to our institutions. It seems to me I observe a tendency in the minds of the people to forget how vital to their perpetuation is the preservation of all the wise limitations which our forefathers ordained. It seems to me that there is a growing forgetfulness of the fact that the liberty which our fathers founded was not license but a liberty restrained by law; that the government which they established was one of limited powers and divided authority, national and local, each fulfilling their separate functions and each intended to move in their allotted sphere like the orbs of the sidereal universe, thus securing the plenitude of local rights whilst at the same time obtaining national power and authority, not unlimited, but confined to its allotted orbit.
>
> I say that it seems to me there is a tendency to forget these things because it is observable at the present time that wherever an evil obtains which needs remedying the tendency of the public mind is to attribute the evil not to a mistaken administration, but to the existence of some one of those great safeguards upon the preservation of which our institutions depend. So also it seems to me it is observable that there is a great tendency in the public mind, whenever it is deemed that a wrong requires remedy, to grow restive under the restraints imposed by constitutional limitations, to regard them as antiquated or obsolete, and thus seek to redress the wrong without regard to those limitations, forgetful of the great truth that whatever may

> be the temporary good to be accomplished by a disregard of the fundamental limitations of our Constitution, such good is insignificant in comparison with the untold harm which must result from overthrowing the very foundations upon which our government rests and by the adhering to which alone it can endure.
>
> Again, it seems to me that this tendency in the mind of the people generally finds manifestation in the exertion of the powers of government. There seems to me to be a growing tendency to chafe at the limitations on power which the Constitution imposes; to seek to accomplish some temporary good by means deemed to be the most direct, wholly without reference to the question whether the resort to such means will conflict with or set at naught those essential limitations upon power which the Constitution was expressly adopted to secure.
>
> With this danger confronting us may I not say that if we would honor and reverence the memory of the Irish Americans who have done so much for the upbuilding of our institutions, we may best do it by seeing to it that the limitations which they have helped to build up shall be preserved in all of their integrity. Ah, then, if we would perform the duty of honoring those who have gone before, let us each and all fix in our hearts the enduring purpose to see to it that these evil tendencies are corrected and thereby renew and revivify our resolution to preserve and perpetuate our institutions.
>
> With this in mind, before I take my seat let me propose to you a toast: "The Irish American of to-day, and the Irish American to come. May they honor and reverence the memory of their forerunners by bringing the splendor of their courage, the generosity of their devotion and the keenness of their intellect to the perpetuation of the government which the fathers founded, embodying, as it does, liberty restrained from license, government, both national and local, with limited and defined powers, in the continued existence of which our future of peace and prosperity are bound up and in whose perpetuation the hopes of all mankind who value true liberty are so intimately involved.

The limitations of space do not permit more than a mere recital of the names of deceased judges who, in their invariably useful and often brilliant careers, reflected credit upon the judicial systems of the various States of the Union and demonstrated their unfailing loyalty and devotion to their country and its institutions, as well as their profound regard for impartial justice, which the Catholic Church had so carefully cultivated in them by her teachings. Nor does the representation of Catholics

ROGER B. TANEY
Chief Justice of the United States

upon the Bench always correspond with their numerical strength in the community. There are some States in the South where the Catholics were almost negligible factors in point of population and yet where respect for the intellectual strength and high character of individual Catholics led in early days to their elevation to the Bench, quite regardless of other considerations. On the other hand, in some States where the Catholics were numerous, their accession to the higher courts was a slow and tedious process, by which they were first recognized by appointment or election to inferior tribunals, and only by gradual steps were the heights attained. There are some States in which no Catholic has ever served in a court of record, but happily such instances are few. The following list is by no means complete, for there are some jurisdictions from which no accurate statistics are now available, but it represents all that careful research has thus far been able to glean of Catholics (now deceased) who have served in the courts of last resort or of highest original jurisdiction in the various States.

Arizona: Albert C. Baker, was born in Girard, Russell County, Alabama, on February 15, 1845. He settled at Phoenix, Arizona, where he achieved great success. After service as District Attorney, City Attorney and Assistant United States Attorney, he was appointed in 1893 by President Cleveland Chief Justice of the Territorial Supreme Court of Arizona (which carried with it the judgeship of a division of the United States District Court). In 1918 he was elected to the Supreme Court of Arizona, where he served until his death on August 30, 1921. He was universally regarded as the ablest lawyer the State has ever had, and he added to his reputation by the high quality of his judicial work.

California: Peter H. Burnett was a judge of the Supreme Court, then became the first Governor, and afterwards Chief Justice of the Superior Court. E. W. Mc-

Kinstry and W. G. Lorigan also served in the Superior Court.

Florida: Minor S. Jones, Judge of the Seventh Circuit, became a Catholic after he left the bench, and died in July, 1922.

Idaho: John Clark was judge of the Supreme Court.

Illinois: General James Shields, famous as having been United States Senator from three States, Illinois, Minnesota and Missouri, was a justice of the Supreme Court.

Indiana: Timothy Howard served upon the Supreme Court from 1893 to 1899. He died July 9, 1916. He was a man of great learning, esteemed by all and admired for his personal character as much as for his attainments. He was given the Laetare Medal by Notre Dame University.

Iowa: P. B. Wolfe, of Clinton, was a member of the District Court, as were Gilbert C. R. Mitchell of Davenport, Judge Matthews of Dubuque.

Kansas: Thomas Ewing, Jr., was first Chief Justice of the Supreme Court.

Louisiana: F. X. Martin was Presiding Justice of the Supreme Court, for forty years, and P. J. Bermudez also was Presiding Justice.

Massachusetts: John W. Corcoran was the first Catholic to sit in the Superior Court, in 1892. Since then John J. Flaherty and John B. Ratigan served in the same court.

Michigan: Among the Circuit Judges were O'Brien J. Atkinson, James B. McMahon and Robert J. Kelly.

Missouri: James D. Fox, born at Fredericktown, Missouri, on January 23, 1847, was educated at Saint Louis University and served on the Circuit bench from 1880 to 1902, when he was elected to the Supreme Court and died in office October 6, 1910, while acting as Chief

Justice. Serving on the Circuit Court were Judges Daniel Dillon of St. Louis and Barnett of Montgomery City.

Montana: David F. Smith, of Kalispell, was judge of the Eleventh Judicial District from 1897 to 1905.

Nebraska: Judge English of Omaha served on the District Court bench.

New Hampshire: John M. Mitchell served in the Supreme Court.

New Mexico: The first judges of the Supreme Court appointed under American occupation were Jose Antonio Otero and Charles Beaubien.

New York: Denis O'Brien was the first Catholic judge of the Court of Appeals, as was John R. Brady of the Supreme Court. Among those who have been Supreme Court Justices were William I. Carr, Eugene A. Philbin and Luke D. Stapleton (all of whom sat in the Appellate Division), John J. Delaney, Joseph F. Daly, Edward B. Amend, John J. Brady, Henry Dugro, James FitzGerald and Peter A. Hendrick.

North Carolina: In the Supreme Court served the famous William Gaston, as well as M. E. Manley and R. M. Douglas. In the Superior Court sat R. R. Heath, W. A. Moore and W. S. O'B. Robinson.

North Dakota: John Carmody served in the Supreme Court in 1909 and 1910.

Oregon: Lafayette Mosher served by appointment in the Supreme Court in 1873 and 1874.

Pennsylvania: Archibald Randall was judge of the United States District Court for the Eastern District of Pennsylvania from 1842 to 1846. James Campbell was appointed judge of the Court of Common Pleas of Philadelphia in 1842. He was afterward Attorney General of Pennsylvania and Postmaster General of the United States under President Pierce. Thomas R. Elcock served as judge of the Court of Common Pleas of Philadelphia in 1874, for ten years.

Rhode Island: John Doran served in the Superior Court for seven years.

South Dakota: Peter C. Shannon was Chief Justice of the Territory from 1873 to 1881.

Wyoming: William L. Maginnis was appointed Chief Justice of the territory in 1887, serving until 1889.

Philippine Islands: Cayetano Arellano, born March 2, 1847, was the first president of the Board of Civil Service of the Philippine Government under American Sovereignty. He was appointed President of the Supreme Court of the Philippine Islands in 1898, and served until his resignation in 1920, dying soon after. In 1904, while on a visit to America, he was given the degree of LL.D. by Yale University.

An examination of the records adds to the regret that it is impossible, within the limits fixed, to give the list of Catholics now serving in the highest courts of the various States of this country, who are shedding additional lustre upon the honorable record made by their predecessors in the Faith. It is a record of faithful, honest, useful service to the community. While the individuality of the judge may not always attract public attention to the same extent as that of the men actively engaged in politics, none the less the judge who has a due appreciation of his responsibilities, and the industry and ability to discharge them adequately, is performing a most vital public service, and one essential to the general welfare. Particularly is this so in an era when respect for authority, Divine and human alike, is fast being weakened. It is to the glory of the deceased Catholics who have served upon the Bench of this country that their efforts and abilities have been uniformly devoted to the best interests of their country and the impartial enforcement of its laws, and that their devotion to the truths taught them by their Church has made them equally devoted lovers of justice and patriotic citizens of the great Republic.

CATHOLICS AND THE STUDY OF LAW

HUGH J. FEGAN, PH. D., LL. M.

A NOTABLE address entitled "The Spirit of Lawlessness" was delivered by the Solicitor-General of the United States, the Honorable James M. Beck, at the annual meeting of the American Bar Association, held in Cincinnati, Ohio, on August 31, 1921. In support of his thesis that a spirit of lawlessness is abroad in the world, the Solicitor-General cited as a witness "one who," he said,

> "of all men, is probably best equipped to express an opinion upon the moral state of the world. I refer to the venerable head of that religious organization which, with its trained representatives in every part of the world, is probably better informed as to its spiritual state than any other organization. Speaking last Christmas Eve in an address to the College of Cardinals, the venerable Pontiff gave expression to an estimate of present conditions which should have attracted far greater attention than it apparently did. The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life. The accuracy of this indictment," the Solicitor-General continued, "will commend itself to men who, like myself, are not of Pope Benedict's communion."

Taking up the Pope's indictment, the Solicitor-General adduced proof in support of each count in turn, with a wealth of detail and an intensity of conviction. He painted a grim picture, indeed, of civilization shaken to its center by the moral conflicts of the World War, which he regarded as a mere symptom, not the cause of the disease. But he prescribed a remedy for our Country, and he enjoined its application by the Bench and Bar, namely: defense of "the spirit of individualism" through the Constitution of the United States. Lawyers and judges are "to champion the human soul, in its God-given right to exercise freely the faculties of mind and body."

These bold and measured words induce serious thought. It is somewhat depressing to find as calm a thinker as the Solicitor-General depicting so gloomy a state of world conditions, particularly in respect of the rebellion against authority. This is a pronouncement which commands the attention of lawyers especially. Mr. Wilson says: "The lawyer is by very definition an expert in law, and society lives by law." Of the essence of law in the State is the sanction, the authority behind it. Once establish rebellion to proper authority, therefore, and not merely the legal profession but the State as well will perish. It is interesting to find that the remedy proposed by the Solicitor-General is as Catholic in essence as the character of the witness cited by him to testify. This naturally suggests a brief inquiry into the grounds for the authority of human law, in Catholic belief and teaching.

"Before the existence of civil society, before constitutions were framed and human laws enacted," says the Reverend Réné I. Holaind, S. J., lecturer on Natural and Canon Law in Georgetown University, in his work entitled "Natural Law and Legal Practice" (page 37), "there must have been some rules of conduct already possessing a binding force. The dependence of man on his Maker must have existed as soon as man drew the breath of life; the mutual relations of husband and wife, of parents and offspring, must be coeval with the existence of the family circle. Was Abel right when he offered the firstlings of his flock? Was Cain wrong when he shed his brother's blood? If so, there must have been a standard of right based on nature itself and anterior to all human legislation." This standard of right we call natural law, which Father Holaind defines as a body of moral principles which reason itself teaches, and which are binding on all men (page 48). The existence and controlling force of natural law are recognized by the great commentators of England and the United States, Sir William Blackstone and Chancellor Kent, respectively. In his famous lectures, delivered at Oxford in 1758, Blackstone says:

> Considering the Creator only as a being of infinite power, He was able unquestionably to have prescribed whatever laws He pleased to His creature, man, however unjust or severe. But, as He is also a being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal immutable laws of good and evil, to which the Creator Himself, in all His dispensations, conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles: that we should live honestly, should hurt nobody and should render to every one his due; to which three general precepts Justinian has reduced the whole doctrine of law. (Commentaries, p. 40).
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> This law of nature, being coeval with mankind and dictated by God Himself is, of course, superior in obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original. (Commentaries, p. 41).

In speaking of natural law as the basis of the right of property in men, Chancellor Kent says:

> The sense of property is inherent in the human breast, and the gradual enlargement and cultivation of that sense, from its feeble force in the savage state, to its full vigor and maturity among polished nations, form a very instructive portion of the history of civil society. Man was fitted and intended by the Author of his being for society and government and for the acquisition and enjoyment of property. It is, to speak correctly, the law of his nature; and, by obedience to this law, he brings all his faculties into exercise, and is enabled to display the various and exalted powers of the human mind. (Commentaries, Vol. II, 12th Ed., 319).

The rules of human conduct, therefore, announced by the State, whether in the form of statutes enacted by the legislature or decisions evolved by the courts, are valid as far as they correspond to, enforce and support the natural law, but they are null and void when they conflict with it. Political authority is grounded immediately on human nature, and ultimately on the Author of nature, on God.

To support authority, in this sense, the Solicitor-General called upon the Bench and Bar to defend the spirit of individualism, to champion the human soul in its God-given right to exercise freely the faculties of mind and body. This is a re-statement of what Father Holaind has thus expressed in his work, "Natural Law and Legal Practice," (page 174), as follows:

> Man having his own end, controlling his own actions and being both in concept and in fact anterior to the State, must have moral powers called rights, which cling to his personality and which no human authority may infringe. Among these powers, the principal is undoubtedly the right to work out his destiny, and, as a necessary means, to perfect his own being morally and intellectually.

And Chancellor Kent has stated the necessity of a constitutional safeguard for the protection of such rights as follows:

> The absolute rights of individuals may be resolved into the right of personal security, the right of personal liberty and the right to acquire and enjoy property. These rights have been justly considered, and frequently declared by the people of this country, to be natural, inherent and unalienable. The effectual security and enjoyment of them depend upon the existence of civil liberty; and that consists in being protected and governed by laws made or assented to by the representatives of the people and conducive to the general welfare. (Commentaries, p. 1, Vol. II, 12th Ed., Part IV.)

Opposed to this is a view which regards law as mere growth, organic, but blind, and without any necessary relation to the moral or natural law. This places the whole emphasis upon legal history. The law of to-day, according to this theory, is the mere result of social experience[1]—a Darwinian principle applied to legal evolution, which, in effect, declares the growth of law to be without any deeper meaning ethically than the cut of your coat, which is fashioned one way to-day and another next year, as the mode dictates. The result of this theory is seen in statements to the effect that the only universal consequence of a legally-binding promise is, that the law makes the promissor pay damages if the promised event does not come to pass. Until the time for fulfilment has gone by, the promissor is free to break his promise if he chooses. (Holmes, "The Common Law," p. 301).

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[1] Korkunov, "General Theory of Law," p. 119.

Even as a purely legal view, this statement has been challenged. In "Harriman on Contracts," the author takes issue with this statement and says in effect, that it is open to the following objections: First, the doctrine seems to rest only on the limitations of procedure of the early courts, and not on any true historical theory of contract. Second, the doctrine is opposed to all equitable ideas; and the whole tendency of our modern law is in the direction of equitable theories. Third, the doctrine involves an unreasonable departure by the law from fundamental ethical principles. (Harriman, Contracts, 2nd Ed. p. 322).

It has even been suggested that, so far as we can see ahead, some form of permanent association between the sexes and some form of property individually owned, in their rudiments, are necessary in any society derived from our own; but, we might have a society in which these would disappear. The Reverend H. C. Noonan, S. J., president of Marquette University, Milwaukee, Wisconsin, in the February, 1919, issue of the *Marquette Law Review* (Vol. III, No. 2, p. 93) has pointed out the fundamental error in this theory. He says:

> When we say that conjugal society is a divine institution or that private ownership is a natural right, we affirm these truths absolutely and without fear of contradiction, not, as the writer asserts, "so far as we can see ahead." We do not fear that in the distant future marriage will be "some form of permanent association between the sexes" or that merely its "rudiments" will endure; but we are certain that it will always be a contract to which God, as well as husband and wife, is a party and will be endowed

> with the properties of unity and indissolubility. The marriage contract is not an evolutionary growth. As it is now, so it always was and always will be, a divine institution, a society that springs from the Author of nature, Who knows not the vicissitudes of shadow or change.

The point to which some legal discussion has advanced is well described by Judge Cardozo, in his brilliant lectures under the Storrs Foundation at Yale. He says that "in stressing verbal niceties of definition," some jurists have "made a corresponding sacrifice of emphasis upon the deeper and finer realities of ends and aims and functions. The constant insistence that morality and justice are not law has tended to breed distrust and contempt of law as something to which morality and justice are not merely alien, but hostile." ("The Nature of the Judicial Process," Yale University Press, 1921, page 134).

That Catholics, grounded in these principles, have not been wanting to our Country in service on the bench and at the bar is attested by the record of distinguished judges and lawyers of the Catholic faith.

Any consideration of the part played by Catholics in the interpretation of law and in legal work generally, would be incomplete without some reference to the work of legal education as it is progressing under Catholic auspices. Eighteen law schools out of one hundred and forty-one in the United States are organized and conducted under Catholic auspices. The following table shows their names, their location and the date of their foundation:

Name of Law School	*Location*	*Date of Foundation*
Saint Louis University Law Department	St. Louis, Mo.	1842
Notre Dame University Law School	Notre Dame, Ind.	[2]1869
Georgetown Law School	Washington, D. C.	1870
Marquette University Law School	Milwaukee, Wis.	1893
Catholic University Law School	Washington, D. C.	1895
DePaul University Law School	Chicago, Ill.	1897

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[2] "The earliest permanent Roman Catholic law school was started by the Congregation of the Holy Cross in 1869 at its University of Notre Dame, Indiana." The Carnegie Foundation for the Advancement of Teaching, Training for the Public Profession of the Law. Bulletin No. Fifteen, 1921, p. 153, note 2.

Name of Law School	*Location*	*Date of Foundation*
Creighton University Law School	Omaha, Neb.	1904
Fordham University Law School	New York, N. Y.	1905
Saint John's University Law Department	Toledo, Ohio	1908
Loyola University Law School	Chicago, Ill.	1908
Santa Clara University Institute of Law	Santa Clara, Cal.	1911
Duquesne University Law School	Pittsburgh, Penn.	1912
Gonzaga University Law School	Spokane, Wash.	1912
Saint Ignatius Institute of Law	San Francisco, Cal.	1912
University of Detroit Law School	Detroit, Mich.	1912
Loyola University School of Law	New Orleans, La.	1914
Saint Xavier University Law School	Cincinnati, Ohio	1919
Loyola College, Saint Vincent's School of Law	Los Angeles, Cal.	1920

If the position of these eighteen schools be noted on a map, it will be seen that they are spread very evenly throughout the United States, following closely the distribution of inhabitants. A line drawn from North to South, bisecting roughly the population, will have nine of these law schools on the right of it and nine on the left.

It is notable that thirteen of the eighteen Catholic law schools are conducted under the auspices of the Jesuit Order: Saint Louis Law School, Georgetown Law School, Marquette Law School, Creighton University Law School, Fordham University Law School, Loyola University Law School, (Chicago), Santa Clara Institute of Law, Gonzaga University Law School, Saint Ignatius Institute of Law, Loyola University Law School, (New Orleans) Saint Xavier Law School, University of Detroit Law School and Loyola College, Saint Vincent's School of Law. Indeed, the earliest school for training men for the bar, organized in the United States under Catholic auspices was that at Saint Louis University, founded by the Jesuits in 1842, which "was also the first law school conducted under university auspices west of the Mississippi."[3] (Carnegie

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[3] The oldest and the most recently established Catholic law schools in the United States are, respectively, Saint Louis University Law School, St. Louis (1842), and Saint Vincent's School of Law, Loyola College, Los Angeles, (1920), both conducted by the Jesuit Fathers.

Foundation for the Advancement of Teaching, Training for the Public Profession of the Law. Bulletin No. 15, 1921, p. 153, note 2). Since 1909, one of these law schools, Georgetown, has had a large enrollment of students; in fact, for the years 1911-1912, 1912-1913, 1913-1914, 1914-1915 and 1919-1920, it had the largest number of students of any law school in the United States, according to the Carnegie Foundation. (Bulletin No. 15, p. 432).

There were approximately 4,000 students attending these eighteen law schools during the academic year 1921-1922. While it is not possible to be entirely accurate at this time, a careful study of the catalogues now available shows that there were about 30,000 scholars enrolled in all the law schools of the United States during the academic year 1921-22. The Carnegie Report gives 19,567 in 1910 and 22,993 in 1916. (Bulletin No. 15, pp. 442 and 443). Nearly one-seventh of those studying law in the United States in 1921, therefore, were enrolled in schools under Catholic auspices. By far the greater number of these students enrolled at institutions conducted by Jesuits, the registration at their eleven law schools in 1921-1922 amounting to approximately 3500, out of nearly 4000 enrolled in all Catholic law schools.

All these institutions require three years of legal study for the degree of Bachelor of Laws and two, Saint Ignatius Law School and Loyola College, Saint Vincent's Law School, four years. Several have a graduate course leading to the degree of Master of Laws; this constitutes graduate work in law and extends through an academic year, in addition to the three-year course leading to the degree of Bachelor of Laws. Seven of the eighteen schools, Santa Clara, Catholic University, Georgetown, Notre Dame, Creighton, Fordham and Marquette, have a preliminary requirement, either now in effect or shortly to be effective, exacting collegiate training, which must be satisfied before any student may enroll as a candidate for a law degree. The remaining schools admit students on the basis of at least the usual college entrance requirements, namely, sufficient preliminary education for admission to the freshman class of the Department of Arts and Sciences of a standard college or university. Georgetown, Marquette, Loyola, (New Orleans), the University of Detroit Law School and Notre Dame issue law reviews, devoted to the discussion of legal history and of recent developments in the field of law, the *Georgetown Law Journal* being now in its eleventh year of publication. Most of these institutions are formally registered as approved law schools under the Regents' Revised Rules of the State of New York and all of them comply substantially with the Regents' Rules, thus insuring standard requirements for admission and a standard law school course, both in respect of the character of class room work and in the period of time required for completion of the course of study. In addition, graduates of Georgetown Law School are admitted to practice in Texas without examination, a privilege enjoyed by only eight other American law schools.

In the law schools organized under Catholic auspices, a course is offered on Ethics or the fundamentals of human law, as found in the moral law. This is variously entitled, for example, at Fordham Law School it is designated "Jurisprudence"; at Marquette College of Law, "Natural Law"; and at Loyola University School of Law, "Fundamental Law (General Jurisprudence)." At Georgetown Law School this course is entitled "Jurisprudence," and its scope is outlined as follows in the current catalogue:

> Jurisprudence. Professor Gasson. First Semester. Reverend Thomas I. Gasson, S. J., dean of the Graduate School of Georgetown University, conducts the course on the ethics of jurisprudence and the foundations of morality. The lecturer will discuss the constituents of a human act, the essence and the determinants of morality; accountability and extenuating circumstances; the moral law and conscience; the constituents and limits of rights and duties; the various spheres of rights; together with a treatment of the various theories concerning the foundation, the scope and the units of civil society.

Legal education in the United States has been the subject of study, with constantly increasing intensiveness, from apparently every point of view possible. The literature of legal education is now considerable in extent, the latest publication on the subject, issued in 1921, by the Carnegie Foundation for the Advancement of Teaching having been in preparation eight years and consisting of a quarto volume of 498 pages. In the opening sentence of this Bulletin, we find the statement that "our contemporary American system of legal education, although it contains elements of great value, is generally recognized to be defective in many respects." (Bulletin No. 15, p. 3). Without attempting to set forth defects in the present system of legal education or to prescribe a cure for them, the law schools under Catholic auspices recognize the need of training in those fundamentals of character, in the right attitude toward law and government, which as Elihu Root said, in his address before the Conference of Bar Association Delegates, in Washington, District of Columbia, on February 23, 1922, "is the most essential thing in the administration of justice." (Minutes of Special Session on Legal Education of the Conference of Bar Associations Delegates, held under the auspices of the American Bar Association, Memorial Continental Hall, Washington, District of Columbia, February 23 and 24, 1922, page 19). Speaking of the method of legal education in a law office, which was the sole method of admission to the bar in the early days in the United States, Mr. Root said:

> . . . the old system which has passed away was a system that gave moral qualities to the boy. He took in, through the pores of his skin, the way of thinking and of feeling, the standards of morality, of honor, of equity, of justice, that prevailed in that law office; and the moral qualities are the qualities for the want of which our bar is going down.
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> Lincoln did not need any such resolutions as we have here. Lincoln inherited and breathed in and grew into the moral quality that makes a lawyer prominent, that makes a judge great.

> The other difficulty is that examination is wholly incapable of testing that moral quality of a man. The young men that I have been talking about, whom we have to see without doubt going through the examination and into the bar were acute, subtle, adroit, skillful. They had crammed for their examinations. They could trot around any simple-minded American boy from the country three times a day. But the thing that we were troubled about in that Character Committee was: Have they got the moral qualities? And we had no evidence that they had. And the evidences are coming in all the time of a great influx into the bar of men with intellectual acumen and no moral qualities. How are you going to get them? Not by an examination; not by going back to the law office. That is impossible. (Ibid, p. 20).

The meeting at which Mr. Root spoke was one of the most notable in the history of legal education in America. A conference of representatives of the bar associations of all the States was called at Washington, District of Columbia, under the auspices of the American Bar Association, to consider the proposal of that organization that the standards of legal education in our country be advanced, so that in the future two years in college and three years in a law school should be required, as a condition of admission to the bar. The session lasted two days, and decided that the requirement which the American Bar Association had previously adopted should be put into effect generally. There was extended discussion of all aspects of the resolution, but the central question, as clearly brought out by Mr. Root, was how to improve the character element in candidates for admission to the practice of law. No one can read the discussions without being convinced that the conference was concerned first with advancing the standard of character in students preparing for the bar. It was not so much of a lack of knowledge of law, as of the shyster and of the trickster that Chief Justice Taft and Mr. Root complained. The conference unanimously decided that preliminary collegiate training is essential to proper preparation for the study and practice of law, because there is no better way to insure the character of American lawyers of the next generation, than to bring them into contact with the spirit of our country at its best, in the leading American colleges. It was objected that a requirement of college training, as preliminary to admission to law school, would exclude deserving and thoroughly moral boys, who would be too poor to pay their way through college. This is answered by an acute editorial writer in the *Independent* of March 11, 1922, page 252:

> . . . college education for the poor boy—and this is the point at issue—is under the conditions of to-day very largely a matter of moral selection. What is the first point raised, when a poor boy heads himself for college? *Character first.* Many a mental mediocrity has been helped through college because he was morally sound and serviceable to society—too "good" to be burdened with comparative ignorance. But a known shifty character, no matter how clever, is almost never given college aid. And in the college itself, the shifty character can rarely hold a place without the backing of money advantages—not always even then.

The greatest need of the legal profession in our country to-day is not for more lawyers, not for more intelligent lawyers, not for more men better trained in the accurate, technical knowledge of their profession. The need, as President Creeden of Georgetown has said, is for more lawyers "of the right sort and of the old spirit." In the training of such men, the Catholic law schools are taking their full share; in the most important work of government and the administration of law, the graduates of these institutions are bringing the weight of their influence to bear. Teachers and graduates of such law schools realize the force of what Dean Max Schoetz of Marquette Law School said in an address before the District Conference of Methodist Ministers at Whitewater, Wisconsin: "A university graduate who leaves the halls of his alma mater without the firm conviction that law is Divine and that all law, human as well as Divine, ultimately derives its binding power from the Divine Legislator, is a menace to the family and to the State."[4]

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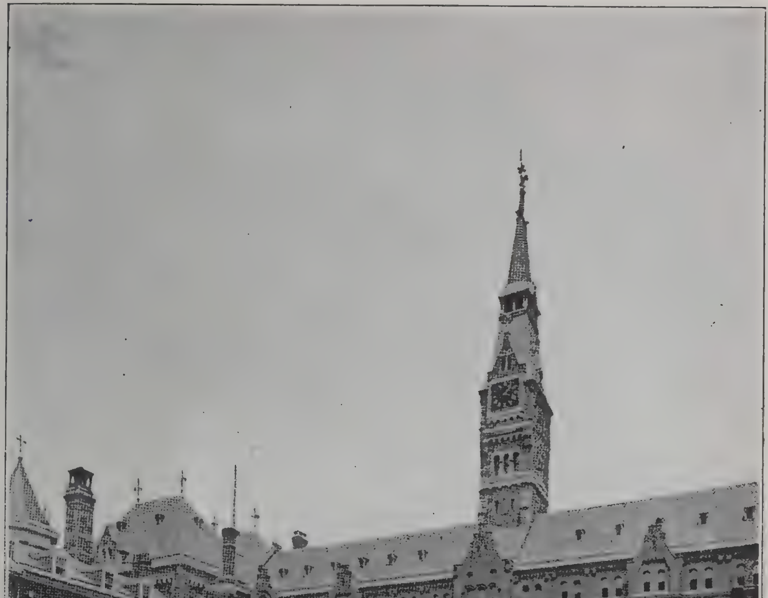
[4] *Marquette Law Review,* Volume V, No. 4, June, 1922, p. 150.



Georgetown University

CATHOLIC LAWYERS OF NEW ENGLAND

Thomas A. Mullen

CIRCUMSTANCES were not favorable for professional eminence among the pioneer Catholics of New England. Most of them were immigrants from an Ireland chronically prostrated by poverty, famine and enforced illiteracy. In the United states in earlier days education was, of course, less widely diffused than it is at present, and opportunities were correspondingly fewer. Only in exceptional cases did a Catholic boy of seventy-five years ago attend high school and very few went to college.

Those who were the first to overcome these handicaps and rise above the average level naturally depended to a great extent on the support of their co-religionists and identified themselves both publicly and privately with the Catholic body. The earliest Catholic lawyers were usually the representatives of their people in the Government, when such representation was allowed, and their spokesmen on debated issues, which in those days were seldom lacking. Gradually, however, as the old hostility grew less, talent and character began to receive recognition and less regard was paid to men's creed and origin. Now, Catholic lawyers may derive their practice from any section of the community and Catholic judges sit on the highest courts of New England. It would be pleasant to deal with these living advocates and jurists, but the present record must confine itself to some of the representative and noteworthy figures who distinguished themselves in an earlier generation.

Edward Kavanagh (1795-1844)

In 1780 James Kavanagh emigrated from New Ross, County Wexford, Ireland, to America and settled in Boston.

His name heads the list of subscribers to the first church built there by the Catholics. There he married, on June 16, 1794, Sarah Jackson, a member of an old family and a convert to the Faith. Removing to Maine, he established himself at Damariscotta and became a prosperous lumber merchant and ship-builder. He and his partner, Matthew Cottrill, practically constructed in that town the first Catholic Church in Maine used by English-speaking people. From Mr. Cottrill are descended the Madigan family, one of whose members, James C. Madigan, stood in the forefront of the lawyers of his time in the Pine Tree State, a man of commanding presence and noble character, while another was named judge of the highest court in the state. The Kavanagh residence was the hospitable center round which missionaries and priests gathered to spread the Gospel. Bishop Cheverus writing to Bishop Carroll from Damariscotta on July 30, 1808, said: "The zeal, the generosity of dear Mr. Kavanagh are above all praise. It is he who encouraged us to begin our church in Boston and who was the greatest help towards finishing it."

James Kavanagh's son Edward was born there on April 27, 1795. In 1798 James Kavanagh built a Catholic chapel on his property and because of this claimed exemption from the State tax for the support of religion. A lawsuit followed, in which the Supreme Court of Massachusetts decided against him on March 5, 1801, in a ruling that declared: "The Constitution obliges every one to contribute for the support of Protestant ministers and them alone. Papists are only tolerated, and as long as their ministers behave themselves well, we shall not disturb them, but let them expect no more than that." Twenty years later, when the time came to draft a Constitution for the new State of Maine the attempt to write into it the obnoxious features of the old Massachusetts Constitution in regard to religious worship and the right of Catholics to hold office was defeated by the arguments presented to the convention by young Edward Kavanagh, through a friend who was one of the delegates.

Edward Kavanagh was educated mainly at Georgetown University, Washington, District of Columbia, and at Saint Mary's College, Baltimore, Maryland, finishing his studies in Europe, whence he returned home in 1815 to devote himself to his father's business and the study of law in the office of Albert Smith, later a Member of Congress. Kavanagh was elected to the Maine Legislature in 1826 and to the State Senate in 1828 and acted as its secretary. There were then only about 500 Catholics in the State. In 1829 he was admitted as an attorney before the Supreme Court, but diplomacy, rather than law, was his bent. At that time the dispute with Great Britain over the Northeast Boundary was a national issue and Governor Smith, of Maine, appointed Kavanagh one of a Commission to investigate some of the details, for which work his familiarity with the French and Spanish languages was helpful.

In 1831 he was elected to congress and served two terms, making the record of a painstaking and hard-working member. In May, 1835, President Jackson sent him as Chargé d'Affaires to Portugal, where he remained until June, 1841, resigning when the Tyler administration came in. During his tenure of the office, he succeeded in settling a long-standing controversy for claims against Portugal and negotiated a treaty giving the United States very valuable trade privileges. Daniel Webster, who was then Secretary of State, paid him the most flattering compliments for his services when accepting his resignation.

On his return to Maine Kavanagh was re-elected to the State Senate and made president of that body. The final stages of the Northeast Boundary controversy having arrived, he went to Washington as one of the four commissioners from Maine to meet the British plenipotentiary and the Federal officials and settle the dispute. The records show that it was Kavanagh who finally influenced the settlement reached with Lord Ashburton in July, 1842. Governor Fairfield having been chosen United States Senator, resigned the office of Governor of Maine, on March 7, 1843, and Kavanagh, as president of the State Senate became Governor. He held office until the end of the following December, when he resigned because of ill-health. He died on January 21, 1844. The first of a long line of Catholics of Irish descent who have risen to prominence in the public life of New England and the first Catholic Governor of any of its States, the speaker in the Capitol of Maine, when the news of Kavanagh's death reached the State House, said of him: "Goodness, virtue and honor have wrought for him a mantle which malice, nor the world's selfishness, nor cankering envy, never stirred."

JOHN B. MADIGAN (1863-1918)

John B. Madigan came of the wealthy and cultured Maine family already mentioned. His father, described by one who knew him as "an eminent lawyer, a finished scholar, a philanthropic citizen," had been a leader of the bar in Aroostook County and at least six members of the family have been members of his profession. Madigan received his academic education at Georgetown University and studied law at Boston University. In 1885 he began to practice in his native town of Houlton, where he remained some thirty years, serving one term as its representative in the Legislature. His high standing was recognized in his appointment as a member of the International Commission on the St. John River and, in 1916, as a Justice of the Supreme Court. He had served barely two years in these two capacities at the time of his death, which took place in the Madigan Memorial Hospital, a gift to the public from members of his family.

Several eminent associates bore testimony to Judge

Madigan's integrity and ability and to the loss which the State had sustained by his early death. "His courtesy, fairness, sound judgment and learning were universally recognized by litigants, members of the bar and his associates upon the bench," declared Judge Frederick A. Powers, who was a boyhood friend. "His highest ambition in all he did was to render good service to mankind." Judge Spear testified that, as a judge, he had "gained an enviable reputation for judicial learning and fairness and established a place in the admiration and respect of the profession at large, as well as of the people, that will reflect the brighter as the years go by." His whole career was summed up admirably by another eulogist, who described him as "a man well born, well bred and by nature, education and practice a gentleman."

JOHN M. MITCHELL (1849-1913)

New Hampshire.—In the person of John M. Mitchell the Irish race and the Catholic religion contributed to the State of New Hampshire one of its most rugged and sterling characters. He was born in Plymouth, that State, and his education, like that of many pioneers' sons, was acquired in the intervals of practical industry on the farm. After a period of study at Derby Academy in Vermont, he entered upon his highly successful career. At nineteen he was a superintendent of schools, at twenty-two a lawyer. During the last thirty-two years of his life, he resided in Concord.

Public honors came to him, almost unsolicited, as the natural recognition of conspicuous gifts and potential usefulness. He was made solicitor for Grafton County in 1879; member of the State Board of Railroad Commissioners in 1888; representative in the Legislature in 1892; member of the Constitutional Convention in 1902. He was, perhaps, the leading attorney connected with railroad litigation in New Hampshire, a trustee of two hospitals, president of a savings bank and member of the Board of Education in Concord. The crowning distinction was his appointment, in 1910, as a Justice of the Superior Court. To accept this honorable position he is said to have sacrificed a practice worth many times the salary attached to the seat on the bench.

The death of Judge Mitchell removed a striking figure, and many tributes were paid his memory. "He was a great judge the first day he sat on the bench," said one of his colleagues in the judiciary. The New Hampshire Bar Association in memorial resolutions and personal tributes of quite exceptional fervor emphasized his rare legal attainments, his public spirit, the impartiality of his decisions, his cheerful and indefatigable industry and his unfailing courtesy and tact. With no advantages of fortune, by his innate gifts and uncompromising standards, he rose to prosperity and eminence.

Judge Mitchell was the trusted adviser of more than one Catholic bishop. After his death, his magnificent law library was donated to the Catholic University of America, Washington, District of Columbia, by his daughters in memory of their father, and a portrait of him with a commemorative tablet occupies a place of honor in the Faculty Room of the Law Library.

JOHN W. KELLEY (1865-1913)

Unlike Judge Mitchell, John William Kelley enjoyed the advantage and prestige of a college education. Born in Portsmouth, New Hampshire, he attended Dartmouth College and graduated from that nursery of vigorous manhood in 1888. While a student, he displayed in marked degree those qualities of leadership, energy and versatility which carried him to success in his later career. He published the college paper, organized the glee club, took part in athletics and was head of the Athletic Association. After graduating he became a teacher, and was several years principal of the Whipple School, Portsmouth. In

1894, he was admitted to the bar and rapidly achieved distinction in his new profession. He became general counsel for the Boston and Maine Railroad and his handling of important rate hearings for that corporation established his reputation as one of the ablest lawyers in the State. One case in particular, as presented by him, was described as "a masterpiece of resource and study." In the litigation over the estate of Mrs. Eddy, the founder of Christian Science, Mr. Kelley appeared as counsel for George W. Glover and it was largely through his efforts that a trust fund was settled on the Eddy heirs. A Republican in politics, he held various city offices and was twice elected solicitor for Rockingham County.

With his keen mind and forceful personality he seemed destined to rise to the very heights of public preferment and professional distinction in his native State when death cut short his career on the threshold of middle age. The New Hampshire Bar Association took appropriate notice of the passing away of this conspicuous member and the eulogies delivered on this occasion bear witness to the esteem in which he was held. "A powerful factor in every matter in which he was engaged" was the description of Albert R. Hatch, who spoke of his "legion of friends," "his force of character" and, best of all, "his unswerving devotion to duty as he saw it," which, as Mr. Hatch well said, was "the keynote of Mr. Kelley's life."

THOMAS W. MOLONEY (1862-1917)

Vermont.—Thomas W. Moloney was born in West Rutland, Vermont, and educated partly in Montreal and partly at Holy Cross College, Worcester, Massachusetts, graduating from the latter institution with honors in 1882. The scholarly tastes there formed remained with him through life. His knowledge of French and Italian was particularly thorough. In 1885, he formed a law partnership with F. M. Butler, of Rutland, which continued twenty-four years and won a deserved prominence among the law firms of the State. In 1909 he was appointed a Justice of the Superior Court of Vermont.

As a criminal lawyer and as trial attorney for many large corporations, among them the Delaware and Hudson Railroad, Judge Moloney had already become widely known. His position as leader of the Democratic Party in the State was recognized by the honors frequently conferred upon him. In 1890 he was elected representative in the Legislature from the City of Rutland. In 1896 he was chairman of the Vermont delegation to the National Democratic Convention. In 1898 he was the nominee of his party for governor and in 1899 for the United States Senate. Always an ardent Catholic, he became the first state deputy of the Knights of Columbus in Vermont. His literary gifts were recognized by the editors of The Catholic Encyclopedia, who entrusted to him the preparation of the historical sketch of his native State which appeared in that work.

His untimely death called forth many expressions of sympathy and regard, in which especial emphasis was laid upon his attractive personality and his generous and kindly nature.

DANIEL A. GUILTINAN (1873-1918)

Daniel Aloysius Guiltinan, a native of Bennington, Vermont, was educated in its schools and lived there all his life. Not a college or law school graduate, he studied for the bar in a private office, as many of the greatest American attorneys have done, and soon became noted for his remarkably retentive memory, his keen sense of humor and his comprehensive knowledge of statutes and court decisions. Recognition of his legal ability came in the form of appointment to several positions of great responsibility. For a period of six years he was referee in bankruptcy for the County of Bennington. As a member of a commission to revise certain statutes, he performed conspicuous service.

He was clerk of the Revision Committee of the Legislature of 1915-16 and many of the important laws enacted at that session bore the imprint of his legal acumen.

In 1917 he was appointed a Judge of the Municipal Court of Bennington. This position he filled with eminent satisfaction during the all too brief term of his incumbency. The frail constitution which shortened his life was the only obstacle that prevented his rise to higher distinctions. "He had the judicial temperament, the mental poise and the knowledge of law and human nature to make a judge of the highest order," declared Edward C. Bennett in a memorial address delivered before the Vermont Bar Association.

Judge Guiltinan was a Republican in politics. He served as a delegate to several national conventions of the Knights of Columbus and was a leading member of that order.

PATRICK A. COLLINS (1844-1905)

Massachusetts.—Patrick Andrew Collins was one of the most gifted and noble citizens that Ireland has given to this country. Born in Fermoy, County Cork, he was brought to Boston at the age of four and grew up amid the ferment of the anti-slavery agitation which culminated in the Civil War. He also had personal contact with the forces of anti-Catholic bigotry. As a boy, he was severely injured by Know Nothing rioters in the neighboring town of Chelsea, but this circumstance, while it confirmed his loyalty, did not embitter his spirit. Nowhere in his later career did he find warmer friends than among the descendants of the Puritans.

At the age of eleven he began to earn his livelihood in various mechanical pursuits. At nineteen he was foreman of an upholstery shop, and at twenty-three, when he began the study of law and was elected to the Massachusetts Legislature, he was the highest paid upholstery foreman in the State.

Four terms in the Legislature sufficed to direct attention to his very unusual mental qualities and his winning and refined personality. As Judge Advocate General on the staff of Governor Gaston, he widened his acquaintance and enhanced his good repute. In 1882 he was elected to Congress, being the first Catholic member from Massachusetts. After serving in the National House three terms, he returned to private life, and in 1893 he was appointed by President Cleveland consul-general to London. Here he remained four years, forming connections with many distinguished men in the public life of Great Britain and Ireland. In 1902 he was elected Mayor of Boston, and at the conclusion of his first term, on presenting himself again for the suffrages of his fellow-citizens, was returned to office, receiving the largest majority ever known in the city up to that time. It was when this second term was drawing to its close that Mayor Collins died.

A man of constructive mind and a natural student, in every position that he held he was identified with important and progressive achievements. He was able, courageous and high-minded. In politics he loomed large as a national figure. No single effort contributed more to the election of President Cleveland than a speech he made at Albany in 1884. In 1888 he presided over the National Democratic Convention. It was no personal ambition, however, that guided his activities in this channel, but rather a belief in liberal principles of government joined to a readiness to serve his adopted country and incidentally the people of his race. In his youth a supporter of the Fenian movement, he subsequently took a prominent part in the advocacy of Home Rule for his native Ireland, and enjoyed the full confidence of all the Irish leaders from Davitt and Parnell to John Redmond and Justin McCarthy. All through his life Patrick A. Collins possessed the faculty of winning friends. To charm of manner and Celtic grace of expression he added a solid mentality and an incorruptible character, which in combination disarmed and finally fascinated even those who were least prepossessed in favor of men of his race.

Many distinctions were conferred upon him, by no means all of them of a political character. He was made honorary citizen of Cork and Dublin, was feted by Americans and Irish alike in London and received the cross of the French Legion of Honor. It was characteristic of him to decline a decoration from the German Emperor on the ground that, as a citizen of the great republic, he could not even by acquiescence in this formal honor, recognize the theory of government which its donor represented.

After his death, representatives of all classes throughout the city and many in the State and the nation at large, joined in paying tribute to his character. A memorial in the form of a monument on one of the principal thoroughfares of Boston was erected by popular subscription. Foremost among the names in the list of subscribers to this monument, as to that of his intimate friend, John Boyle O'Reilly, stood the names of Protestant Americans. It was significant that among his official eulogists were a Jewish rabbi, a colored commander of the Grand Army of the Republic and a descendent of the New England Puritans. Barriers of race, creed and color were completely broken down in the common sense of a great civic loss.

The eloquence of Patrick A. Collins was of an uncommon order. His style did not aim at ornateness nor was it characterized by the looser sort of Celtic facility. It was crisp, direct, highly individual, always logical, often playful, warmly human even in the discussion of dry problems of government and at times rising to a white light of brilliant intensity. His life by M. P. Curran includes a number of addresses and letters written in the best of informal, idiomatic English.

Twice he was offered positions on the bench of the Commonwealth. Had he been permitted to devote his talents more exclusively to the study and practice of law, his professional distinction might have been greater, but it is doubtful if his life would have been more generally useful. In his public service this Irish immigrant boy illustrated the loftiest ideal of duty and by his remarkable rise from poverty to eminence, he offered one more shining example of the opportunities open to talent and character in this country. It is not too much to say that his career in some of its aspects suggests a parallel to that of Lincoln.

CHARLES F. DONNELLY (1836-1909)

Charles Francis Donnelly, a native of Athlone, Ireland, was of cultivated ancestry and connections on both sides. From his paternal grandfather and his mother, both teachers, he inherited a scholarly temperament. The family had also given several members to the ministry of the Church.

While he was an infant, his parents removed to Canada and later to the United States. For many years he was a resident of Boston. Graduating from the Harvard Law School in 1859, he began to attract attention by his contributions to the New York and Boston press. Some of these were in verse, afterwards collected and published in a volume under the title, "Roma." In 1861, one of his compositions was adopted as the regimental song of the Tenth Ohio Regiment. Young Donnelly was himself for a time adjutant of the Fifty-fifth Massachusetts Volunteers, a regiment originally Irish-American, but afterwards amalgamated with the Forty-eighth under circumstances which gave rise to serious misunderstanding and accusations of racial prejudice.

Already active in charitable work and a sturdy advocate of the Catholic cause at a time when lay champions of his calibre were comparatively few, he took the lead in 1864, being supported by a group of Catholic gentlemen, in founding the Home for Destitute Catholic Children, Boston. In 1867 he became counsel to Archbishop Williams, whose friendship he enjoyed forty years. The charters of most of the Catholic institutions of the Archdiocese of Boston were drawn up by him.

In 1875 he entered upon another phase of his useful and honorable career, receiving an appointment as member of the State Board of Health, Lunacy and Charity. This position he retained until 1907, serving part of the time as chairman. From this period on he may be considered the official lay spokesman of the Catholic body in the Archdiocese of Boston in all questions affecting their legal rights, enjoying the respect of liberal Protestants as well as the confidence of the ecclesiastical authorities.

Much important legislation was originated, drafted and pressed to enactment by him. Among these measures were a bill, said to be the first of its kind in the world, providing public care and discipline for dipsomaniacs; another which secured to the Catholic clergy the right to enter State, city and town institutions for the purpose of administering the sacraments or performing religious rites and which ultimately led to the present practice of appointing regular chaplains; and a law requiring that minor wards of the State should be brought up in the faith of their parents. In all matters that concerned the welfare of the poor and unfortunate, this reserved and undemonstrative Catholic gentleman was the court of last appeal. His private generosity corresponded to his public expenditure of time and energy.

Probably his most noteworthy achievement was his conduct of proceedings before the Legislature in 1888 and 1889 affecting private schools. A determined effort was made by certain elements to place the private schools, meaning particularly the Catholic schools, under obnoxious supervision. The forces at work secured as their advocate a former governor of the State, but Mr. Donnelly was able to rally to his side such men as President Eliot, of Harvard, and President Walker, of the Massachusetts Institute of Technology; and the principle of liberty of instruction was finally established in the Commonwealth. It was a long and hard-fought battle and Mr. Donnelly's handling of the argument and examination of the witnesses on both sides was highly commended. At the request of the New York *Sunday Press,* he prepared a review of the proceedings, which is reprinted in his life by Katherine E. Conway and Mabel Ward Cameron. The questions at issue were then, as now, of more than local interest and urgency.

In 1885 the degree of Doctor of Laws was conferred upon Charles F. Donnelly by Mount Saint Mary's College, Emmittsburgh, Maryland. He never held or sought an elective office. He was a lawyer of high standing and immense practice and, as his record shows, in actual accomplishment one of the most active and useful Catholics of his time in the State of Massachusetts.

THOMAS J. GARGAN (1840-1908)

Six names stand out preëminently among the Catholic Irish-Americans of an earlier generation in Boston. Two of them, John Boyle O'Reilly and James Jeffrey Roche, were men of letters; one, Thomas B. Fitzpatrick, was a merchant; three, Patrick A. Collins, Charles F. Donnelly and Thomas J. Gargan, were lawyers. These men differed widely in their gifts and characteristics, but they found common ground and intimacy in their passionate love of Ireland, their liberal Americanism and their high ideals of public service.

Thomas J. Gargan was born in Boston and studied in the public schools, besides taking special courses under the Reverend Peter Krose, S. J. At eighteen he enlisted in the Fifty-fifth Regiment and served five months as a second lieutenant. Mercantile pursuits occupied him many years, and it was not until 1875, when he was twenty-nine years old, that he was admitted to the bar. He was already, however, a noted speaker and a leader in public life. In 1868, 1870 and 1876 he served in the State Legislature. In 1873 and 1874 he was president of the Charitable Irish Society of Boston, which dates back to 1737. In 1875 he was made one of the Overseers of the Poor. In 1877 and 1878 he was named chairman of the Board of License Commissioners and in 1880 and 1881 he was appointed to the Board of Police. From 1894 to his death, a period of fourteen years, he was a member of the Boston Transit Commission, which laid out and built the remarkable system of subways and other transportation features of the city.

These executive duties, however, did not occupy all his time. A Democrat in politics, he was head of the Democratic electoral ticket for Massachusetts in 1896. In 1885 he delivered the annual Fourth of July Oration for the City of Boston, himself one of the most eloquent in the long series of eminent citizens who have accepted this opportunity to expound the principles of American liberty, a list that includes Charles Sumner, Edward Everett, Horace Mann, Oliver Wendell Holmes, Henry Cabot Lodge, John Quincy Adams and Doctor John Warren.

A versatile, many-sided man, Mr. Gargan enjoyed personal relations with hundreds of his fellow-citizens in all walks of life and served them in numerous capacities. He was a member of the semi-Bohemian Papyrus Club, composed of brilliant litterateurs, a trustee of the Catholic Summer School, director of a bank, an outspoken anti-imperialist and always in the forefront of the movement for the liberation of Ireland. But his chief distinction, perhaps, was gained as an orator and a pleader before juries. With his rich, musical voice, his personal charm, his warmth and fluency and power over the emotions, he laid his hearers under a spell which lingered in the memory as a vivid impression long after the particular issues of the occasion had faded away.

Thomas J. Gargan was well read and widely travelled. While traveling in Europe he died in Berlin on July 31, 1908. The body was brought back to Boston and funeral services were held in the Cathedral. Among those who showed their respect for his memory by attending, several of them acting as honorary pall-bearers, were Governor Guild, Mayor Hibbard, Judges Hammond and DeCourcey and many others prominent in the life of State and city.

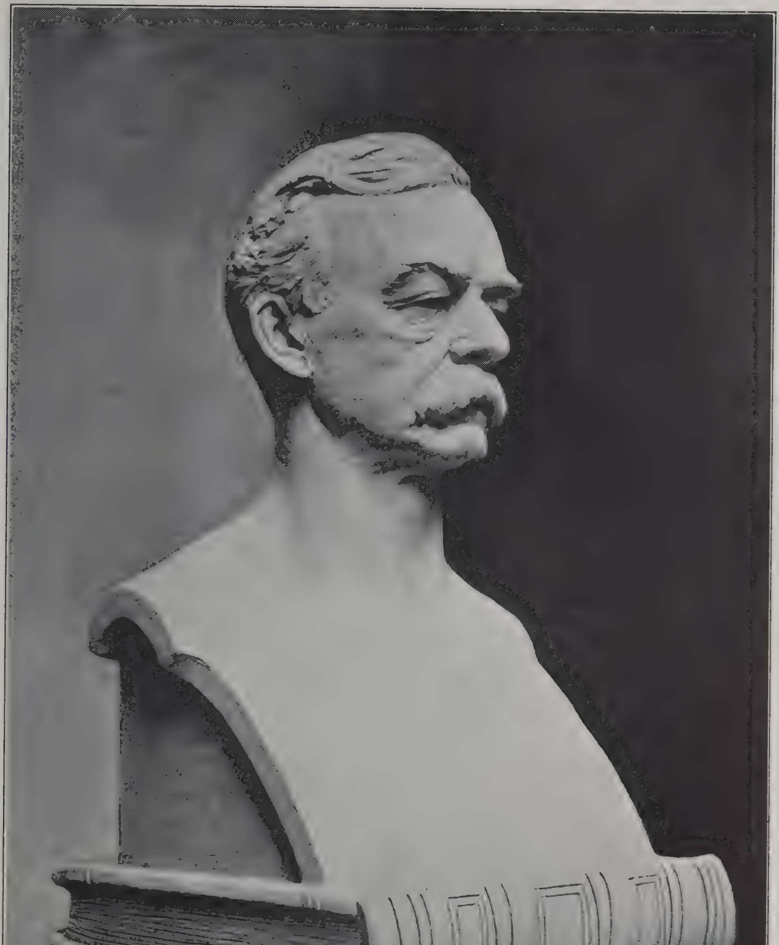
The opinion of Judge Blodgett, as conveyed to Mr. Gargan's law partner, Judge Patrick M. Keating, expressed the conviction of all those who were privileged to hear this remarkable speaker: "Mr. Gargan is one of the few lawyers in Massachusetts who possess the gift of real eloquence."

Other Massachusetts lawyers who deserve more than the passing mention which is all that can be given here were the genial and witty Thomas Riley, a man of striking personality, who was at one time candidate for Mayor of Boston; John W. Corcoran, of Clinton, Judge of the Superior Court, who afterwards resigned his position, preferring the freedom and variety of his lucrative practice; and Robert Morris, the first colored lawyer of the State.

CHARLES EDMUND GORMAN (1844-1917)

Rhode Island.—The little State of Rhode Island has had many Catholic lawyers of conspicuous talent. Among the most distinguished of these was Charles Edmund Gorman. A native of Boston, he removed to Providence and was admitted to the bar in 1865. He served several terms in the City Council and the Board of Aldermen and in the State House of Representatives, of which he was speaker in 1887. He was active in securing the repeal of the constitutional amendment, so long an anachronism in Rhode Island, which required a property qualification for the franchise.

From 1893 to 1897 he was United States District



PATRICK A. COLLINS

Attorney for Rhode Island. He was also a member of commissions to revise the constitution of the State and the judicial system. A deep student, especially learned in equity and in constitutional law, a fine trial lawyer and a man who enjoyed the confidence of the entire community, he received many honors, among them being the degree of Doctor of Laws conferred on him by Georgetown University in 1896 and an appointment as professor of the law of Domestic Relations and Wills in the Rhode Island College of Law. In recognition of his labors in securing the removal of the property qualifications for voting, he was presented a silver service by the citizens of Rhode Island.

GEORGE J. WEST

Probably the greatest jury lawyer Rhode Island has known in the last fifty years was George J. West. He is remembered as an orator in the best sense of the word, a scholar and historian and a man of broad human interests, whose untimely death was a cause of universal mourning and regret.

Two Catholic lawyers, Edward D. McGuinness and Patrick J. McCarthy, were the recipients of high honors in public life. The former was elected twice and the latter several times, Mayor of Providence. John Doran, celebrated for his knowledge of probate law, was a Judge of the Superior Court. Mention might be made also of Joseph Osfield, of Pawtucket, the pioneer Catholic lawyer of the State; of Francis L. O'Reilly, of Woonsocket, Collector of the Port under President Cleveland; of Hugh J. Carroll, Mayor of Pawtucket; of John W. Hogan, a renowned trial lawyer; of William L. Cronin, also Mayor of Pawtucket; of John M. Brennan, John J. Heffernan, Charles Acton Ives and James F. Murphy, who enjoyed a high reputation among the members of their profession and before the public.

WILLIAM C. ROBINSON (1834-1911)

Connecticut.—This distinguished scholar, one of the most eminent professors of law and writers on that subject in the United States, was a convert to the Catholic Church. Born in Norwich, Connecticut, he graduated from Dartmouth College in 1854 and from the General Theological Seminary, New York, in 1857. After five years spent in the Episcopalian ministry, he entered the Church and took up the study of law. He was clerk and Judge of the City Court in New Haven in 1866 and Judge of the Court of Common Pleas in 1869. He also served in the Legislature in 1874.

In 1869 he became a lecturer and in 1872 a professor in the Yale Law School, where his charm of personality and unrivalled skill as an expounder of the common law contributed materially to the upbuilding of that department of the University. After more than a quarter of a century of service at Yale, in 1896 he was invited to a chair in the Catholic University, Washington. As dean of the Law School it might almost be said that he created, as he certainly fostered, that flourishing branch of the University to which the remaining years of his life were dedicated. His death removed one of the strongest forces of the entire faculty.

Judge, teacher, author and scholar, he was a man of brilliant intellect, who left his abiding impress on two of the chief centres of learning in the land. Many honors were conferred upon him. In 1879 he was made Doctor of Laws by Dartmouth College and in 1881 Master of Arts by Yale University. In 1909, while he was still living, a tablet was unveiled in his honor at the Yale Commencement, President Taft being present at the exercises.

Professor Robinson's book on "Elementary Law" was and is a standard work. He also wrote a massive treatise on "Patent Law," on which he was a recognized authority.

In all his numerous books and writings he embodied his own lofty conception of the law as something far higher than a respectable means of livelihood. To him it was ever a guiding rule for the administration of justice and the maintenance of orderly government. The spirit of his teaching was thus in entire harmony with that of the great Catholic institution of which he was a distinguished ornament.

CATHOLIC ECONOMIC THEORY

PATRICK J. HEALY, S. T. D.

NO just estimate can be formed of the influence which the Catholic Church has exercised in the development of the economic life and thought of the United States without taking into account certain historical considerations of a more general character. Among these considerations may be enumerated: (1) The fact that the influence of the Church, which was inconsiderable at the beginning of the nineteenth century, has kept pace with its growth in numerical strength. (2) That the economic struggle in the United States, until quite recently, was inextricably bound up with partisan politics. (3) That the economic struggle in the United States never reached the acute stage that it did elsewhere. (4) That few of the modern theories looking to the establishment of a new social and economic order are American, either in origin or philosophy. Another fundamental consideration that must not be lost sight of is that, while at all times the Church has taken a decided stand on matters of social justice and right, she has approached these problems as moral issues rather than as matters of social theory or economic expediency.

It is also necessary to bear in mind that, in its consistent and highly systematized body of ethical teaching, the Church had at hand all the means necessary to deal with the problems and contingencies arising out of the modern economic struggle. Such questions as Communism, Socialism, Anarchy, Coöperation, Capital and Labor, Wealth, Money and Interest, Testamentary Bequests, Poverty and Riches, Social Service and Charity, Industry and Commerce, Justice, social and distributive, had all received careful consideration at the hands of Catholic moralists long before the time of Adam Smith or Turgot or Fournier or Karl Marx. Definite principles had been laid down and definite rules established governing the conduct of men in their social and economic relations and all of these had entered into the general body of Catholic moral teaching. The fact that economic problems were not new in the life and the experience of the Church is abundantly demonstrated by the constant appeals to the works of the Fathers and the theologians by controversialists of all shades of opinion.

Though the essential purpose and end of the Church are neither social reform nor economic revolution, nevertheless the maintenance of fixed standards of social and distributive justice, and the insistence on definite principles of conduct always placed the Church in the position of being a powerful agency for social betterment, and for a more equitable distribution of the goods and resources of nature. It would be futile to search through the writings of the Fathers, or through the official documents of the Church, for a systematic presentation of economic theory couched in the language of modern economic science; but it is easy to find sets of rules and principles, based on moral considerations, which offer a complete code of conduct for men in their social and economic activities.

The basis of Catholic teaching on social and moral subjects is to be found in the Christian philosophy of life and destiny. This philosophy assumes as its fundamental tenet the doctrine that the attainment of eternal life and happiness is the paramount object of human activity. Man, possessed of an immortal soul, is estranged from God through sin, and to gain the Divine forgiveness and to merit the favor of God is an object that transcends all others. Salvation and future happiness throw all other problems into the background. The visible and the earthly lose all significance when compared with the invisible and the supernatural. Inasmuch as the supernatural motive should dominate all human life and activity, the possession of earthly goods is looked on as mere stewardship. In themselves wealth and property are not an end, but simply a means to sanctification and salvation.

While the Church has always maintained that men, without detriment to their faith as Christians, may hold property and possess riches, it never ceased to insist that there is no such thing as absolute right to property, that there are grave obligations attaching to ownership, and that a stern reckoning will be demanded by the Creator of the manner in which property was used. There is no special law for the rich or for the poor. All are bound by the same fundamental obligations. They live together in a society which is united in the bonds of Faith and Charity. Thus, while insisting on the solidarity of society, the Church has never desisted from pointing out the dangers of Socialism and Communism. It set up and defended the fullest measure of individual liberty and right, but it rejected Anarchy in all its forms. It asserted the right of private property, but it never failed to inculcate the doctrine that wealth and the possession of earthly goods impose grave obligations. It did not look on riches as debarring a man from salvation, but it was the unwavering foe of luxury and extravagance.

The clearness which characterizes the teaching of the Catholic Church on economic matters, traceable as it is to the New Testament, runs consistently through the writings of the Fathers and the theologians, and is reflected in the utterances of the Popes and the Councils. Consequently when the new conditions arising out of the Industrial Revolution and the new theories which were formulated to meet the needs of the modern industrialized State were to be dealt with, the Church was not caught unprepared, and could fall back with confidence on fixed standards of social justice and sound principles of conduct which had been tested by the experience of centuries. It is for these reasons, and while making due allowance for the change in circumstances and environment, and taking into account the bitter opposition it met with from those of other faiths, that the Church in the United States, from the beginning of its existence exercised a sane and constructive influence in economic and social life, and that, though persecuted, its attitude was never negligible. What this influence and attitude were can be dealt with here in only the most general terms.

The history of the economic struggle in the United States falls into two general epochs which are sharply divided by the Civil War. The history of Catholic economic activity and influence follows the same division. Speaking more precisely, it may be said that while questions of an economic character undoubtedly played an important part in the life of the American colonies, and during the period of the Revolutionary War, the economic struggle did not take on a distinctive character until early in the nineteenth century. It commenced in the effort of the working classes to better their condition. Commons in his "History of Labor in the United States," says:

> We place the beginnings of American labor movements in the year 1827 at Philadelphia. In that year and place American wage-earners for the first time joined together as a class, regardless of trade lines, in a contest with employers. Prior to 1827 we place the first authentic organization of a single trade and the first strike of wage-earners in the year 1786, also at Philadelphia. In that year the Philadelphia printers went on strike for a minimum wage of six dollars a week. Between these dates, 1786 and 1827, there were sporadic strikes and isolated unions, but no labor movement, and no strikes.

Precisely at the time that the question of Capital and Labor was commencing to assume definite shape, the Catholic Church was drawn into the struggle, not on economic but on political and religious grounds. In fact the question of the Catholic Religion was itself forced into prominence as a political issue. The reason for this was that almost contemporaneously with the beginning of the Labor Movement there was a very notable increase in immigration. Between 1830 and 1840, 538,381 immigrants entered the country as compared with 128,502 in the preceding ten years. Every country in Europe made its contribution to this mass of newcomers, but that of Ireland was far in excess of any other. Considerable opposition was shown in labor circles to the policy of allowing workers from other countries to land without restriction or investigation, and while there may have been some show of justice in this opposition because so many of the immigrants were contract laborers, brought in by the builders of the canals and other great public works, the main source of opposition was because so many of the new comers were Irish and Catholics. The opposition to Catholics, which had always been strong in the English colonies, had not died out in the Revolutionary period, and with the added bitterness arising out of the advent of so many Irish workers, the ground was prepared for the subsequent era of religious strife. This was the beginning of the Native American movement. The Charlestown convent was burned in 1834 and during the next fifteen years riots and mob violence were of constant occurrence in the cities of the Atlantic seaboard and in the interior. Out of this grew the Know-Nothing movement.

In spite, however, of the bitter sectarian opposition of Protestants and the un-American tactics of the Know-Nothings, the Catholic Church continued to grow in numbers and influence. During the entire period down to the Civil War it was the object of bitter attacks on the part of virulent demagogues who sought to exclude Catholics from all political offices and from all places of trust and honor, as well as from the opportunity of gaining a livelihood. It is not surprising, therefore, that during this period of its history, when it was fighting for its very existence, that the Church was not in a position to intervene directly in the bitter economic struggle which was in progress, nor to make its influence felt as a guiding factor in the settlement of labor disputes. In defending itself against the attacks of its enemies the Church took the unassailable position of seeking to obtain the rights to which it was entitled by law and the Constitution, and the Catholics in all their pleas sought nothing but to vindicate their rights of citizenship.

Just the same grievances under which the Catholics labored were those to which Labor was first compelled to turn its attention.

> The cause of the awakening (among wage-earners) was economic and political inequality between citizens of different classes, not primarily between employers and wage-earners, but between "producers" and "consumers." Around two grievances, both closely related to their status as citizens of a democracy, the workingmen of this period rallied. First was the demand for leisure, which furnished the keynote of the economic movement. Work from "sun to sun" was held to be incompatible with citizenship, for it did not afford the workman the requisite leisure for the consideration of public questions and therefore condemned him to an inferior position in the State. Second was the demand for public education, which furnished the keynote of the political movement. Charity schools were held to be incompatible with citizenship, for they degraded the children of the workingmen, and failed to furnish them with the requisite training and information for the consideration of public questions, thereby dooming them to be the dupes of political demagogues.*

Thus the Catholics and the workingmen were compelled to fight against the same evil, the abuse of political power by a privileged class, the former to secure religious equality under the Constitution, the latter to obtain economic equality. There was no union of Catholics and workers, however, as labor was easily tricked into the ranks of the persecutors of Catholicism.

The fact that labor was so blind to its own interests as to be drawn into a movement which cut at the fundamentals of those democratic principles and institutions under which workingmen hoped for a redress of their grievances did not alienate the sympathy and support of the Catholics, nor prevent them from coöperating with the legitimate aspirations of the workers. These aspirations were all the more difficult of realization, because of the changing economic conditions in the United States. The change in the means of transportation because of the completion of the canals and highways, the rapid development of machine industry and the factory system, wholesale production and increased competition among producers, all tended to press heavily on the working class. The complaints of the workingmen were many and various. All the evils of the social system pressed on the poor and it was only natural that they should exert whatever influence they possessed in any direction that promised reform.

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* Commons, "History of Labor in the United States," vol. I, p. 169.

> In general, the workingmen of this period were ardent champions of all reforms, from temperance and the abolition of prison labor, lotteries and capital punishment, to the reform of taxation and a simpler and less expensive system of legal procedure, and many of these measures found their first friends in this labor movement.

This list does not by any means exhaust the number of reforms for which labor strove, nor the load of grievances against which it had to struggle. Efforts were made to find means to regulate the hours of labor of women and children in factories, to obtain better wages and better working hours, but above all to secure for the children of workingmen adequate opportunity of education in schools other than those supported by charity.

In all efforts to ameliorate the condition of the workingmen and their families, and in every movement for the reform of social and economic evils, the Church and Catholics generally coöperated generously and heartily. The Episcopate gave its cordial approval to the movement for shorter working hours, and together with the priests worked earnestly to bring about the reforms that were so urgently needed, such as temperance and the abolition of lotteries and imprisonment for debt. The subject of proper educational opportunities for the families of the workingmen found no more earnest champions than the Catholic Hierarchy. In fact, in this matter the Church had a much more generous programme than that demanded by labor. Long before any concerted attempt was made by the advocates of labor to establish a satisfactory educational system, the Church had undertaken the task of providing schools for the education of all the children committed to its care. It is a notable and significant fact that at the first canonical assembly of the Hierarchy in the United States, the First Provincial Council of Baltimore in 1829, a decree was framed which not only set forth the mind of the Church in accordance with its traditions, but was in keeping with the special needs of the time: "We judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters." This decree expressed what had been the constant practice of the Church since its establishment in the United States. From the beginning it had aimed not only at providing seminaries and academies and colleges, but especially wherever and whenever possible, elementary schools for the children of the poor. This was its fixed policy, and the breadth of its programme knew no limitations of race or color. It sought to provide for the Indians and Negroes as well as for the whites.

The most notable achievement of the Church in the economic field, however, in the years between 1830 and 1860, was its determined fight against the enemies of Democracy, and the signal aid which it rendered in breaking down the power of bigotry and in checking the attempt to establish a privileged class on the basis of religious belief. Had the meaning of equality under the Constitution been decided adversely to the Catholics in the matter of religion, it was but a short step to the denial of economic equality to the workers. Notwithstanding the Federal guarantee of liberty of conscience and the restraint imposed on Congress which forbade it to make any legislation hostile to religion, the individual States still claimed this power, and many of them exercised it. Up to the election of Lincoln, and until the country was torn by the conflict on Slavery and Secession, Catholics and especially those of Irish blood were systematically attacked by the Protestants, a certain element in the press and a low class of politicians. Had they been successful against the Catholics the same forces could as readily have been enlisted against the demands of the workers.

> The Know-Nothing, in the words of Brownson, does not oppose Protestant Germans, Protestant Englishmen, Protestant Scotchmen, nor even Protestant Irishmen. It is really opposed to Catholic foreigners. The party is truly an anti-Catholic party, and is opposed to the Irish, because a majority of the immigrants to this country are probably from Ireland and the greater part of them are Catholics.

The party of Native Americanism and Know-Nothingism was repudiated at the election of Lincoln. It could not carry on its nefarious propaganda during the Civil War, or the period of Reconstruction, and the Church was free for a time from the assaults of bigotry and intolerance. During the Civil War and the period following it, the influence of the Church increased enormously, and it commenced to take an increasingly important part in matters of national concern. During this time, too, a new economic order was born in the United States. In the opinion of most writers on the subject, the most significant developments in the economic life of the people are traceable to the nationalization and extension of markets through the building and consolidation of the railroads during the fifties and sixties. Corresponding to this development in transportation and distribution, labor commenced to take on the form of a great national organization. Its power and prestige were enormously increased so that it was able to push to a successful issue its demand for the eight-hour day and many other desirable reforms. National organizations of employers and capitalists were also formed, and thus the ground was prepared for a bitter and decisive struggle. During the twenty years following the War labor circles were agitated by many questions which were not strictly germane to the purposes of the Trade Union movement, and which at times threatened to destroy its distinctive character as a movement for the economic betterment of the masses. Among these questions were such matters as the race problem, Chinese exclusion, the admission of Negroes to the Union and the Greenback issue.

The two most important and most menacing developments in the labor movement since the Civil War were the policy of secrecy so largely advocated by some labor leaders—the effort to convert the Trade Unions into secret, oath-bound societies—and the effort to introduce Socialism by inducing all the labor organizations to enter the Socialist party. The effort to organize the Trade Unions as secret societies was the reaction of labor to the policy of the employers who sought to destroy them. During the period between 1873 and 1879 depression in business resulted in widespread unemployment. The employers seized the opportunity as a means to cast off the restrictions which had been imposed on them by the unions. A campaign of suppression was commenced by having resort to the policy of lockouts, blacklisting, legal persecution, etc. This policy caused consternation in the ranks of labor and few of the spokesmen of the workers had the temerity to oppose the employers by acting as leaders or organizers. The logical result was that the labor leaders met secretly, and strove to establish an organization "hedged about with the impenetrable veil of ritual, sign, grip and password so that no spy of the boss can find his way into the lodge room to betray his fellows." This policy, born of fear, was the most fatal step that labor could have taken. Public opinion was aroused against the workers and was all on the side of the employers. The fear of placing power in the hands of men who met in secret and issued orders in secret, was justified by the violence and the revolutionary methods which were resorted to during the great railway strike in 1877. Nevertheless many unions were drawn into the movement and adopted the policy of organizing as secret societies. It was at this time and in these circumstances that the powerful organization known as the Knights of Labor came into existence. Against the spirited protests of many of the workers and the opposition of some of the local branches and assemblies, it adopted for a time a policy which gave it the appearance of being a secret oath-bound society. Had the Knights of Labor been crushed, as it certainly would if it remained a secret society, the cause of labor would have suffered an irreparable injury in the United States. That it was neither discredited nor disbanded was due to the efforts of the Catholic Church acting through the Catholic members of the organization. The opposition of the Church to secret societies, with their inevitable tendency to crime and violence, had been shown in the case of the Molly Maguires in Pennsylvania, and the opposition in that case had become a fixed policy in dealing with labor organizations. Catholic bishops and priests were outspoken in their denunciation of the policy of secrecy among the Knights, and under the guidance of the Catholic delegates to the conventions of the organization the policy of secrecy was abandoned. The gain to labor and society from this well-timed interference can hardly be overestimated.

The controversy regarding the Knights of Labor had two important results. It gave occasion to a union of all the forces opposed to progressive economic adjustment, and it led to a formal statement of the attitude of the Catholic Church on the subject of Labor and Trade-Unionism. The reports which were circulated about the strength and the purposes of the Knights caused genuine alarm throughout the entire country. They were represented as revolutionary and socialistic; as a secret society working for the overthrow of religion and the State. The ecclesiastical authorities in Canada condemned them as a forbidden society. The Hierarchy of the United States, under the leadership of Cardinal Gibbons, made a thorough investigation of the character and purposes of the organization, which resulted in the report presented by Cardinal Gibbons to Cardinal Simeoni, Prefect of the Propaganda, on February 20, 1887. This report not only saved the Knights of Labor from condemnation at Rome, but it became the classical exposition of the attitude of the Church on the subject of Trade-Unionism in this country. It was so temperate and yet so constructive in its policy that the conservatives who had organized to fight the Knights and who feared that Cardinal Gibbons and his colleagues had gone over to the radicals, were forced to admit the justice of its statements and demands. It was a thorough analysis of the labor situation in the United States, and it suggested practicable remedies. Its tenor may be judged from one passage:

> That there exist among us, as in all other countries of the world, grave and threatening social evils, public injustices which call for strong resistance and legal remedy, is a fact which no one dares to deny. Without entering into the sad details of these evils, whose full discussion is not necessary, I will mention only that monopolies, on the part of both individuals and corporations, have everywhere called forth not only the complaints of our working classes, but also the opposition of public men and legislators; that the efforts of monopolists, not always without success, to control legislation to their own profit, cause serious apprehensions among the disinterested friends of liberty; that the heartless avarice which through greed of gain, pitilessly grinds not only the men, but even the women and children in various employments, makes it clear to all who love humanity and justice that it is not only the right of the laboring classes to protect themselves but the duty of the whole people to aid them in finding a remedy against the dangers with which both civilization and the social order are menaced by avarice, oppression and corruption.

On the other question, which threatened not only the future of labor, but the very existence of the social order in America, the attempt to win the working classes to Socialism, the Church was equally positive and its influence was equally potent. Priests and bishops lost no opportunity to point out the inherent evils in the doctrines of Karl Marx, which during the last half century have been so sedulously propagated by groups of indefatigable speakers and writers. The Utopian Socialism of Fourier and Robert Owen had won some adherents and led to some experiments in the period preceding the Civil War. Some of the German exiles, the so-called "forty-eighters," had been active in the fifties, but the modern American socialistic movement made no headway until after the Civil War. The leaders of Socialism in America were for a time divided between the International Workingmen's Association founded by Karl Marx in London in 1864 and the plan of Lassalle, which aimed at solving the labor problem by political action. "The former advocated economic organization prior to and underlying political organization, while the latter considered political victory as the basis of economic organization." Notwithstanding this division of policy and purpose, Socialism for a time made considerable progress among the working-classes in America. The attempt to capture the Trade Unions and labor organizations was frustrated by the vigilance of the Church authorities who saw to it that the Catholic workers would be fully instructed as to the true nature and purposes of the Socialist agitators. In all the labor organizations there were many Catholics who held places of trust and influence, and they were too well grounded in the essentials of Catholic teaching to be misled by the vague promises of the Socialist propagandists, or to be deceived into believing that a philosophy based on Materialism could promote happiness or progress.

The only movement of a distinctively American character and origin, tending to the introduction of radical changes in the economic life of the nation, was the Single Tax theory of Henry George. The active opposition of Archbishop Corrigan in New York did much to check the spread of the Single Tax movement, and the discussion which took place at that time called attention to the weaknesses in the plans of Mr. George. The failure of George in the election for Mayor in New York in 1886 and the subsequent split in the ranks of the Single Taxers ended all hope that the movement would assume a national character. Since then the party has languished. Socialism has made some progress in certain cities in the United States, but the Trade Unions have carefully avoided committing themselves to its tenets, and though the Socialists may claim to be able to control the elections in some quarters of some of the larger cities, they were impotent in the State and national legislatures. The extreme and revolutionary doctrines of the Syndicalists, the Anarchists and the Bolshevists have aroused no sympathy and found little support among the workers of America. Not the least part of the credit for saving the workers from the theories and the practices of the extremists must be assigned to the Catholic Church. The success of the Church in dealing with economic problems is largely due to the close and cordial relations that usually exist between the parish priests and their people. The priests are in a position not only to have first hand knowledge of actual conditions, but they possess the confidence of the workers to an extraordinary degree. Their sympathies are always with movements that aim to improve the condition of the workers, and their hearty coöperation can be counted on whenever the demands of labor are founded in justice. On the other hand the priests have been equally active in saving the workers from being misled by the sophistical rhetoric of socialistic and radical agitators. In many of the mining and manufacturing communities the only counter influence to radicalism and socialism is that of the Church. The men are frequently brought together in the meetings of the parish societies, and thus have an opportunity of comparing the programme for their welfare and advancement which the Church has to offer with that put forth by the advocates of revolution or radicalism. It is a decided advantage to social order and progress that the Church does occupy this position. There are many localities in which the priest has come to occupy the position of arbitrator in industrial disputes, and without exception, when such is the case, the work of the priest has been of such a kind that Labor and Capital alike abide by his decisions.

The favorable position which the Church held in the economic life and thought of the country before the outbreak of the World War has been enhanced by its work during the period of conflict and in the succeeding time of Reconstruction. The Knights of Columbus and the National Catholic War Council came in for unstinted praise for their welfare work in the camps and among the soldiers. Both organizations (the National Catholic War Council becoming the National Catholic Welfare Council) have continued their work of aid and uplift since the war, but on the basis demanded by the changed conditions of peace and reconstruction. They represent in their activities the practical application of the economic thought and principles of the Church, but as the history and the activities of each are described in detail elsewhere in this work, any further reference to them will be unnecessary here.

This summary of the history of the Church as a factor in guiding and developing the civilization of America on its economic side, shows that in a period of less than a century it has passed from a condition of proscription and persecution to one of commanding influence in which it enjoys the confidence and favor of all parties to the economic struggle, with, as might be expected, the exception of the extreme radicals. More and more the fact is coming into the knowledge and consciousness of all classes that the Church has a fixed and definite philosophy of life, and that this philosophy contains the essential principles of a sound and progressive social system, that its principles are not a set of hide-bound restrictions, but the fruitful source of progress, justice and good order. The insistence of the Church in the United States during the nineteenth century on securing the acknowledgement of the principle of liberty of conscience and freedom of worship under a democratic Constitution was a powerful agency in wedding the ideals of Democracy to a sound and progressive policy of social and economic emancipation.

CATHOLIC PHILOSOPHY AND THE INDUSTRIAL RIGHTS OF MAN

GEORGE HERMANN DERRY, PH.D.

THE Catholic standard in industry can be compressed into the two virtues of justice and charity. Let all men but practise these two virtues, and the woes of the industrial world will disappear. One reason, however, why these virtues lose their compelling appeal and too often turn out meaningless and abortive in practice may perhaps be that sometimes, in the face of our thoughtless and superficial generation, their sanction is taken too lightly for granted and we fail to fasten them down firmly to their foundations in the first principles of reason and revelation.

Labor constitutes a large part of almost every man's life; hence, no problems affecting labor find any permanent or thoroughgoing solution apart from one's more fundamental philosophy of life itself. With his wonted incisiveness, Mr. Chesterton has laid bare the core of the question: "The most important and practical thing about a man is still his view of the universe." It is a commonplace, after all, that ideas rule the world, that ideas determine its direction for weal or woe; and the ideas that are dynamic, the ideas that precipitate revolutions, that scourge the race with war or propel humanity up the paths of peace, always embody impassioned conceptions of primary vital values, in the last analysis, a theory of whence we come and whither we go.

In an address delivered in Italy after the war, President Wilson declared that one of America's purposes in the great conflict was "to change the psychology of the world." Those words carried the implication that world-opinion before the war, the dominant ideas, standards of value, ideals and aspirations of mankind, or of the rulers of mankind, having brought about the prevailing posture of world-affairs, stood condemned by the bankruptcy that threatened civilization. Now, labor has its counterpart to the political conditions that President Wilson deplored. "By degrees it has come to pass," said Leo XIII, "that workingmen have been given over, all isolated and defenceless, to the callousness of employers and the greed of unrestrained competition; . . . a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself; . . . all agree, and there can be no question whatever, that some remedy must be found, and that quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor." In the realm of capital and labor, then, what fundamental philosophy, what system of constructive ideas, can Catholic thought furnish to supplant the current psychology of the industrial world?

The principle will bear emphatic iteration: in industrial relations, what matters most is one's angle of approach. On the validity of primal premises, all conclusions depend. It is one's point of view, that tangled complexus, not only of explicit principles, but of the more elusive and perhaps unavowed assumptions, that must first be unfolded in detail. Without such a point of departure, clearly defined and persistently kept in view, proposed solutions of industrial problems can never be more than superficial; remedies will only cover symptoms and fail to attack causes at their roots.

Of all such superficial solutions, none takes precedence over that fallacious assumption that these problems of industry are purely economic; that in such a sphere of strictly "scientific" fact, there can be no question of moral right and wrong; that here ethical principles are not only out of place, but powerless of themselves to affect a conclusion: a view that at bottom implies a mechanistic conception of life. The world of labor, like life itself, so the theory runs, is caught in the clutch of inexorable forces, no less uniform and fatalistic than the laws of the physical universe itself. Take "supply and demand," for instance; properly understood, the interplay of supply and demand may, of course, be called an economic "law." But in much current discussion, this principle, with a reverence amounting almost to a pathetic superstition, is gravely erected into a blind but omnipotent power, over which man can exercise no dominion, and whose imperious and peremptory sway absolves both the individual and society at large from all responsibility for prevailing conditions. "Give such forces the fullest and freest scope," cry the theorists; "as part of nature's reign of law, they can work only unto good: let man's interference go no farther than the removal of obstacles to their naturally beneficent operation."

And when economists adopt the further pseudo-scientific pose that their rôle is to describe only "what is" and not "what ought to be," they are apt to smuggle in at once into the discussion a more or less clandestine suggestion that straightway identifies "what is" with "what ought to be." With an imposing austerity, our scientist affects a most disinterested devotion to "facts"; and since "what is" represents "facts," these facts are subtly assumed to have the sanction of nature itself; and the intimation at last boldly emerges that they are as they ought to be because they never could be anything else but the inevitable results of nature's immutable laws of economic causation. Hence, again, the too facile conclusion that, in the economic world, moral ideas of right and wrong are impudent and unscientific intrusions; that wages, the rate of interest, the high cost of living, for instance, being determined like other physical phenomena by some underlying law, are as free of ethical control as the law of gravitation and are thereby lifted entirely out of the sphere where moral obligation is a relevant factor or where principles of justice may be legitimately invoked.

Such dismal theories, however, are soon drowned by the clamorous insistence of common sense that the most pressing problems of modern industry are those of human rights; that industrial abuses are the product, not of physical forces at all, but of man's inhumanity to man. Opposed to such inhumanity, stands justice, a virtue inclining the will to render to every man his due, all he has a right to claim as his very own. Consequently, at the threshold of economics and social science, one has to defend or repudiate the moral bases of human rights. When, for instance, labor claims the right to a living wage, the right to organize, the right to strike; when capital claims the right to a fair day's work for a fair day's wage, the right to the peaceful and undisturbed enjoyment of property possessions; when the worker is charged with the duty of rendering reasonable service for a reasonable reward; and when on the owner of wealth is laid the obligation of holding his surplus goods as a stewardship for the poor: on what grounds of reason and morality shall the foundations rest of such a complex system of reciprocal rights and duties between employers and employees? In other words, what, in its full significance, is the rational basis of human rights and what is the rational motive of moral obligation?

And it is just here, as Mr. Chesterton so acutely perceived, that the right answer depends on nothing less than a right "view of the universe." The Catholic view of the universe is clear and explicit. Open that profound but much-neglected little book, the Catechism. As the beginning of wisdom, in the first question on the first page, we find: "Who made the world?" "God made the world." And further: "Why did God make you?" "God made me to know Him, to love Him and to serve Him in this world, and to be happy with Him forever in the next." As will subsequently appear, that first page of the Catechism is the Magna Charta of labor's rights. Or, turn to the first principles of government as enunciated by the founders of the republic: "We hold these truths to be self-evident: that all men are created . . . " Stop there! At the very fountainhead of American independence, we find an expression of theistic belief, an assertion of the fact of creation. That fact, which Catholic philosophy, in the light of human reason alone, establishes to demonstration, is the one necessary and sufficient foundation of all ethical philosophy, of all human rights and duties, of all industrial relations, of all economics, social and political science, law, jurisprudence and natural religion.

God made the world: and hence by the original right of authorship and ownership, He exercises over all creation universal, underived, sovereign and indefeasible dominion. And on the part of the creature, man, the first emerging fact is that of his equally absolute, universal, supreme and ineluctable dependence, with the consequent relation of submission and obedience to the will of the Creator. The most fundamental fact, therefore, to be noted in the science of man is that of duty to the Creator, moral obligation. The rule of man's relations, as decreed and directed by the Creator towards Himself or the rest of creation is formulated in that code of duty known as the natural moral law. And from this law, self-evident to the human conscience as the imperative voice of God, conveying the mandate of His will to man, arises the concept of moral obligation strictly so-called: the alternative offered to man's free will of obeying this moral law or incurring the penalty of the divine displeasure.

In logic, then, as well as in fact, the rights of God have priority in the Catholic "view of the universe." In one's philosophic survey of man, on the other hand, priority of logic and of fact belongs, of necessity, to moral obligation. Where, then, do rights come in, and what do we mean by "natural human rights"? Now, if an all-wise and all-just Creator has laid on man the duty of fulfilling the moral law, of leading a decent life in this world and thus earning his title-deeds to the life everlasting, He was bound by His own inherent justice to grant to man adequate and inviolable means whereby those duties might be discharged. In the universal scheme of things, then, man has natural rights, or certain inalienable claims on certain divinely-bestowed means to the fulfillment of certain divinely-imposed obligations. Duty, therefore, is the basis of right; that is, man's duty to the Creator forms the *raison-d'être* of certain just and legitimate claims against all the rest of creation. And it is simply because man lies under certain primordial obligations to the Creator from which no human power can ever dispense or set him free, that man has equally primordial and inalienable rights which no human power can ever abrogate or invade or impair.

These facts, therefore, of the nature, origin, duties and destiny of man constitute in combination his supreme worth and dignity as a human person made in the image and likeness of God. The same facts, moreover, are at once the motive and the measure of man's rights. These rights are called "natural" rights because they are rooted in his nature as it came from the hand of God, and because, with these rights as means and instruments bountifully provided by Nature's God, human nature must work out a destiny of which the final consummation is to be the enjoyment of God throughout the eternal years. The whole duty of man, then, is summed up in the imperative necessity of saving his immortal soul; and hence, in industry and all other relations of life, every claim that man advances is to be adjudged just or unjust, a right or the reverse, with an eye single to the bearing of that claim on the one supreme purpose for which he was born into the world.

Such is the doctrine of "natural" rights, so widely misunderstood and sophistically misrepresented and even burlesqued with the easy satire of arrogant ignorance by some contemporary sociologists who, confounding it with the counterfeit "natural rights" of Rousseau and his school, toss the whole doctrine contemptuously aside as an outworn philosophy unworthy of refutation. This failure to understand a matter so fundamental is to be ascribed, in the first place, to the widely prevalent but erroneous assumption that somehow Kant's critique had demonstrated the incapacity of human reason to prove the existence of God, and that sentiment and not science in any sense, is the source of natural religion; and then to the resulting top lofty pretence that sociology, to be "scientific," must take no account of the Creator, but must rigidly adhere to the vain ideal of constructing a philosophy of right, of man and of nature, by completely ignoring Nature's God.

Man, then, in all essential relations as man, finds himself in possession of certain God-given rights. Most of the evils, political and economic, of the modern world arise from the unfortunate fact that the divine origin of these rights and their logical connection with man's duties to the Creator have been denied or obscured. This fatal divorce of the juridical order from morality and natural religion was introduced into modern thought by Thomasius and Kant. From a distortion of the obvious fact that many rights would remain nugatory and ineffective without the power of enforcement, they falsely concluded that, since this coercive sanction of rights must come from the coöperative power concentrated in the State, the rights themselves are also the creation of the State.

Yet this necessity of social control for the enforcement of rights really proves, not that human rights have their source in the State, but rather that the right of the State itself to exist and to exercise sovereign power is logically derived from the prior human rights that need this collective protection. That is, it is only from the fact of man's possession of certain God-given rights, that must prove futile and unavailing to individuals in defenceless isolation, and further from man's equally God-given aptitude for social organization and from his natural and universal propensity to unite with his fellows in self-defence: it is from precisely these premises, and these alone, that organized society, or the State, can establish its true place as part of the Providential plan and hence endowed, within its legitimate sphere, with authority from on High and with power that is more than man's; or that the State can assert a rightful claim to exercise any coercive power whatsoever, or can presume to limit the liberties or bind the wills of men in any way that is not an insufferable imposition, or a tyranny resting on nothing nobler than the physical force of some few outstanding usurpers, or even, when a majority under democratic forms seeks to coerce the rest of the population, on the mere preponderance of numerical might.

Hence, it is not only that this same concept of divinely-imposed duties as the source of divinely-sanctioned human rights furnishes us at once, against the anarchist, with the only solid defence that saves political sovereignty and the State from an inevitable logical reduction to the idea of arrogant, self-constituted, irresponsible power, but the same principle, reinforced by the true view of the State as nature's instinctive method of coöperative social control for the protection of human rights, marks out clearly, against the socialist, the reasonable bounds that political sovereignty may never transcend. In our day and generation, when extreme theories of materialistic evolution dominate so exclusively most schools of social thought, there would seem to be no more imperative duty incumbent on Catholic thinkers than unswerving insistence on the truth that, without the closest, most pointed, most constant and unvarying reference of every principle in the social sciences to that fundamental fact of creation, there is no resort, in ultimate analysis, but to resolve every phase of "right" into some form of "might," either physical or economic, amounting in every case to unjustifiable usurpation, or at any rate to an arbitrary and artificial yoke that physically free men may quite logically throw off if fortunate enough at any time to command a countervailing degree of might.

This fundamental error about the origin and sanction of human rights not only permeates all modern social thought, but is really at the bottom of the characteristic unrest in the industrial world. To this perverted view, moreover, may be traced the universal tendency of the time to magnify the power of the State. This error, likewise, is the indispensable premise of all the paternalistic schemes of Socialism. Industrially, the omnipotent State is necessarily a "servile State": with the exaltation of the State goes the degradation of man.

Philosophic acumen no less than wide knowledge of the facts marked the diagnosis of Father Charles D. Plater, S. J., of our modern industrial disease: the world is suffering from "suppressed Catholicism." The sense of right, the hunger and thirst after justice, the instinct to be free, the social drift of labor towards closer fellowship and coöperation, the yearning for a reasonable competence in this world's goods as a means of eternal salvation, the unconquerable conviction that such claims, as Leo XIII said, have their warrant in "a mandate of nature, more ancient and imperious than any bargain between man and man," or than any mere state-made regulation: what are these components of the diviner part of the prevailing discontent but the seeds of Catholicism still latent in the laborer's mind from the days when the world of work and wages, under the guild organizations, was still patterned after the Catholic ideal, before that post-Reformation product, industrial capitalism, accomplished its final triumph over the enslaved worker in the Industrial Revolution?

"Public institutions and the very laws have repudiated the ancient religion," said Leo XIII. "Hence by degrees it has come to pass that workingmen have been given over, all isolated and defenceless, to the callousness of employers and the greed of unrestrained competition." Once the natural rights of man, as established by human reason and reinforced by the supernatural sanctions of revealed religion, had lost their hold on the modern mind, it was inevitable that industrial conditions should reflect this revised "view of the universe," this new "psychology of the world." It behooves us briefly to examine the psychology that could embody in a system the "callousness of employers and the greed of unrestrained competition."

Men "repudiated the ancient religion." By what was it supplanted? For the authority of the Church, they substituted the Bible and private interpretation. And the Bible bred the swarming sects; and the sects, with their jarring creeds and confusion of tongues, too often drove thinking men in their perplexity to scepticism, agnosticism and profound distrust of all beliefs. After the rejection of divine authority in religion, reason itself, under Kant, abdicated its rights; the Creator was excluded from creation; and thence, by a relentlessly logical evolution, human rights, along with moral obligation, lost their rational motive and foundation. The downward way was then easy to the contemptuous disregard of all moral law, to the worship of materialistic science, to Individualism, a philosophy of moral despair.

Roughly speaking, the nineteenth century, or the dominant social thought of the world since the Industrial Revolution, can be boiled down and summed up in that one word, "Individualism," the philosophy of the worship of self. Individualism means the gospel of Godless greed, political and economic atheism, the expulsion of the

Creator from His creation, the apotheosis of self. Selfishness and self-interest it erects into the supreme law of life, the sole criterion of right and wrong. It even contends that the public interest is best promoted by the minimum of interference with the individual by any authority whatsoever in all his social, economic and political relations. In industrial relations, "a free contract is a fair contract" is its favorite proposition. Physical liberty, through the preservation of external law and order, is the sole concern of the State, not justice and right. The ideal of the State as the guardian of justice, especially in the interests of the poor, it regards with abhorrence. Its liberty of contract often means no more than freedom to face the dire dilemma: the acceptance either of wages dictated by economic force or of the grim alternative of starvation.

From the sinister seed of individualism have sprung most of the economic problems of our time. Individualism bred capitalism; capitalism bred unrestrained competition; competition at home and abroad bred the tariff; the tariff bred the trusts; the trusts bred monopoly; monopoly bred high prices; high prices, with wages advancing *haud pari passu,* bred industrial unrest; and unrest bred red radicalism, with its rumblings of social revolution reverberating throughout the world. In that chain of causation, there are no important missing links.

In unrestricted capitalism, individualism is institutionalized as the prevailing mode of production and of economic organization. Like the psychology of individualism, its embodiment in the capitalistic régime strikes its roots back into post-Reformation days. Already in sixteenth-century England, after the spoliation of the monasteries and monastic lands, the preponderance of economic power began to pass to the numerically small classes controlling landed estates and the mechanism of trade. Wealth was already concentrating in the hands of a few. Pauperism had appeared. The ever widening chasm between rich and poor was becoming an accomplished fact. Consequently, after the invention of steam-driven machinery, requiring large capital for its purchase and installation, a small group of moneyed men, from their vantage point of actual control over the antecedent economic situation, were enabled to monopolize the new instruments of production, and thus permanently to petrify the status of the masses as a dependent proletariat, with nothing between them and chronic destitution but soul-searing work at a precarious wage. Down to our own day, the Industrial Revolution has triumphantly advanced: industrially, individualism is the received "psychology of the world," and capitalism has spread its tentacles all over the globe.

To appreciate its bearing on human rights, capitalism must be dissected and viewed in some detail. The five fingers of capitalism, so to speak, are these: First, the concentration of wealth in the hands of a few, who, in the more advanced stages of the system, are not unfrequently the beneficiaries of some monopolistic abuse. In the next place, the incentive for production is profit, which, though not necessarily in itself a reprehensible objective, too often becomes, under the psychology of individualism, so tempting an enticement to self-interest as utterly to sear the conscience to moral considerations of right and wrong. And thirdly, profits mean power, power remorselessly exerted in despotic control of industry, power operating to sunder present-day political from economic ideals, and eventuating in that perplexing paradox and anachronism in our day, industrial autocracy trying to survive in a politically democratic world. The fourth feature of capitalism is the pitiable spectacle of the countless masses of the laboring poor, the proletariat, disinherited, as it were, by society, dispossessed of the land of their fathers and of the material instruments of production, and though legally and politically free, actually reduced to the condition of wage slaves. Lastly, individualistic capitalism, ignoring the nature, destiny and hence supernal dignity of man, classes labor in the same category as stock or stone, calls it a commodity, and surrenders the worker to the curse of competition as the determinant of a just wage. If the workers are few, wages improve; if their numbers increase, wages are automatically forced down, while the capitalist mentality gloats over the prospect of profits piling up in inverse proportion to the wages it has to pay. In the capitalistic "view of the universe," be it remembered, the industry is the private property of the owner, to do with as he wills. Beyond the labor contract, entered into by individual or collective bargaining, there subsist between capital and labor absolutely no other reciprocal rights or obligations. The labor contract is the only tie that binds. Thus it is, in other words, that labor is looked upon as a commodity controlled by the law of supply and demand. If the labor supply exceeds the demand, the price of labor may be depressed below a living wage, masses of unemployed may starve, and nobody is to blame, least of all the employer if he has paid the stipulated wage. Wages, of course, when below the starvation line, or less than a standard living wage, the laborer will accept only under compulsion, as the conscious "victim of force and injustice." With these five fingers clutching the neck of labor, it is no wonder that Leo XIII denounced the net result as a "yoke little better than slavery itself."

Such, then, is full-blown, unmitigated capitalism: a system of industrial autocracy, wherein a few profit-driven plutocrats dominate the dispossessed millions dependent upon a competitive wage.

To recognize the system for what it is and fearlessly and frankly to expose its abuses, need not, of course, imply sympathy with any of the radically subversive proposals that would destroy, root and branch, our present industrial organization. Nor does unsparing criticism of the system necessarily carry an aspersion upon every individual capitalist who may have amassed colossal wealth. Moreover, despite our manifold insistence on the lineal descent of capitalism from the principles of the Reformation and despite the manifest discrepancy between modern industrial ideals and the teachings and traditions of the Faith, that fact warrants no self-righteous pretence that Catholics in industry have been morally superior to other men. As one of our most eminent Catholic economists, Doctor John A. Ryan, has somewhere pointed out: among Catholics generally, there has been altogether too little realization of the Catholic doctrine of wealth and wages to give a distinctive bent to Catholic behavior in industrial relations, and in practice Catholic employers have been neither better nor worse than their fellows who are not of the Faith.

Still, it remains true that Catholic thought is the most potent force in the world to-day for social regeneration. Of the genuine rights of property, the Church is still the most stalwart defender. But never has she allowed that superficial fallacy that identifies capitalism with private property to add to the confusion of world-opinion. In no sense have the excesses of unregulated capitalism ever had her countenance or connivance. Never has wanton wealth been more scathingly denounced than in the Encyclicals of Leo XIII; and Leo was but transmitting to posterity the long patristic tradition from the days of the Apostles. Not to her door, then, are the evils of the capitalistic system to be laid. Capitalism is not her creation. At every step she resisted its extension. It is the work of her implacable foes, the paganized heart and the deChristianized conscience of modern man, and of those "public institutions and the very laws" that have "repudiated the ancient religion." So fearless, too, and outspoken has been the Church's defence of labor and her championship of the exploited classes as the "victims of force and injustice" that, paradoxically enough, it is not an uncommon experience—while socialists are pointing at the Church with their *"Voilà l'ennemi!"* and thundering at her as the only impregnable barrier athwart the progress of their social revolution, for the exponents of Catholic thought to be branded with such opprobrious labels as agitator, Bolshevist or apostle of unrest.

For the "misery and wretchedness" that Leo XIII found pressing "so heavily at this moment on the large majority of the very poor," the Church has always insisted that Socialism offers no remedial solution. Aside from the immorality and irreligion that characterize "scientific" Socialism as a philosophy of life, Socialism in all its forms merits rejection because of its denial of the natural right of private ownership of productive property, especially of property in land, and because the universal verdict of experience declares that Socialism, as an impracticable dream, simply would not work. It would paralyze initiative; replace capitalistic exploiters by an equally objectionable bureaucracy of politicians; destroy liberty in every sense that civilization has understood and cherished the content of the term; and in the ensuing industrial and social servitude, so cripple productive enterprise as to precipitate universal economic prostration. Only on the gratuitous assumption that human nature itself would be radically remade under the social revolution, could Socialism fail to induce far more calamitous disorders than those it is fondly expected to relieve. Sane reflection on all radical proposals compels the conclusion that what the world of industry needs is not such destructive revolution but patient reform after the pattern of the Christian ideal.

To revert to the main theme of this discussion: what natural rights can reason vindicate for capital against radical expropriation and for labor against capitalistic exploitation? And what mutual duties ought both capital and labor, in the just interest of the general good, unreservedly acknowledge and fulfil?

First, then, right reason proclaims that private ownership of productive property is a natural right. Upon all men alike falls the duty of attaining the end of their creation through the observance of the moral law. And among the more obvious mandates of this law is the duty of self-support. For this end, God made the material world and bountifully placed all its natural resources at the disposal of His creatures to be used essentially as natural means of salvation. To the use, therefore, of such share in these means as is reasonably necessary to the universal and common end of all, every man, as a duty-bound creature, has an equal right with everybody else. This simple but profound principle must never be lost sight of in the discussion of property, wage or any other rights. The primordial and most natural right of property is not a right of *ownership* at all, but the right of *use*. And this right, springing from the very nature of a dependent creature as such, is common to all, since all owe the same debt of service to the Creator, and such service is impossible without an appropriate share in the use of the world's goods. No man has a better fundamental claim to salvation than another; therefore, there must be some right to the bounty of the Creator that is absolutely common to all; and that right, as regards the natural means of salvation, is the right of *use*.

And from that original *right of use,* the right of private ownership is derived, i. e., the right to the exclusive, undisturbed and perpetual possession and administration of wealth. For, in the long run, the denial of the right of private ownership would frustrate the prior and more fundamental right of use. The duty of self-support is the *raison-d'être,* the purpose and end of the right of use; and it is precisely because things will never be *used* effectively to secure that end of man's self-support unless it becomes possible for a goodly portion of the race to add to the right of use the right of ownership and perpetual possession, that this latter right is also a natural, though a derived and secondary, right. The futility of the right of use without at least the potential right of ownership as its natural protection is confirmed by the universal testimony of mankind. "What's everybody's business is nobody's business": it is one of the "wise saws of nations"; the proverb occurs in every tongue.

With great acuteness, Saint Thomas has analyzed the psychology of man in this connection, and has shown how the material creation would cease to yield its due support to man, and hence man would fail in its appropriate and effective use, if his best efforts were not evoked by the incentive of prospective possession in perpetuum, or if nature were to be abandoned to the neglect man's weakness is prone to bestow on common possessions. As to the private ownership of land, in particular, Leo XIII, in the "Rerum Novarum," infers this right from the duty of self-support and from the close approximation of such right of possession to the right to one's self, to one's life and the fruits of one's labor: the soil that is tilled by man, thus incorporating within itself his toil and receiving the impress of his personality, becomes so closely identified with himself that to deny him the right of ownership therein is tantamount to the destruction of his right to his labor and to himself. And these latter rights are, of course, inviolable in that they are essential means to the end of the indubitable duty of salvation.

In the light, too, of this prime principle of the common right of all to such sufficiency as is essential to a decent life, are discerned the foundations of that solemn duty of the rich to hold their surplus wealth as a trusteeship for the poor. Of their right of administration over their surplus wealth, there can, of course, be no question, once the basis of the right of private ownership is understood. But the essential nature of all goods remains unchanged: they are to be used by all as means of salvation. Set side by side a superfluously rich and a miserably poor man: the rich man's right of ownership has its ultimate justification only in the right of use, a right that is common to all mankind; if, in the circumstances, he should claim an absolute right of disposal, a right to retain his surplus for himself, and "do what he wills with his own," that act of retention on his part, that exercise of absolute dominion, defrauds the poor man of *his* right of reasonable *use.* Such practical denial of the *right of use,* if retorted against the rich man himself, would void that idea of his "own," and leave without foundation his own whole claim to ownership even in the correct but restricted sense of possession and administration. The selfish rich man, therefore, by withholding his surplus from the necessitous poor, confutes his own claims and practically professes the principle of right resting on nothing better than might. Hence, once the wealthy have more than is required for their decent maintenance in their state of life, their right to do as they will with their own, in regard to the surplus, must yield before the prior and more valid right of the poor to that modest minimum which is reasonably necessary to their subsistence and to their reasonable service of the Creator,—but of which, by some mischance, they have been deprived.

In the same way, the rights of labor are to be approached. Take the fundamental right of labor to a minimum living wage, or to such remuneration as shall enable the worker to live in decent and frugal comfort, to support his family and provide for their education and lay by something against the changes and chances of old age. If we regard labor as a mere commodity, to be evaluated by supply and demand, wages will be determined by the necessities of the marginal worker and will be fixed at the lowest figure the most unfortunately placed individual is willing to take rather than starve. Such an arrangement can never be right because it rests only on might. Such wages are fixed, not by principles or standards of justice, but solely by the economic pressure and force of that fact of the alternative of starvation.

Once admit, on the other hand, that every laborer is a human person, with a divinely imposed duty of self-support unto salvation, and hence with a right to a reasonable use of a share in the earth and its fruits,—the Creator's provision to that end; then assume that the laborer is perfectly willing to perform, or has actually completed, that reasonable amount of work without which the earth cannot be subdued and forced to yield its fruits to man; reflect further that the employing and capitalistic class, to save themselves from the communist's charge that ownership is usurpation sustained by physical force, have no rational defence except that, in the judgment of the enlightened conscience of mankind, their system of private ownership, or of exclusive possession and control of a certain portion of the earth and its products, is an arrangement which, of all conceivable methods, best promotes the common good *precisely because* it provides the best safeguard and guarantee to every man of that common and universal right to such reasonable use of the earth and its resources as conduces to decent life and comfort as means of salvation: then it becomes clear that the employer's right to that specific portion of the world's wealth, represented by the differential between a starvation wage and a living wage, ceases in the presence of a man who has performed a fair amount of labor and has thus fulfilled the one and only condition precedent to the just enjoyment of that universal and fundamental property right of man, the right of using such portion of the earth's bounty as is fairly necessary for the attainment of the end of human life. In other words, after the employer has secured out of his business a living wage for himself, the right of the faithful laborer to a living wage out of the remainder takes precedence over every other phase of property rights, whether of interest, profits or rent.

Even though no other test of right and wrong, of justice and injustice, be applied than the principle of the greatest temporal good of the greatest number, the norm of social consequences or of effects on the general welfare, there could be no better concrete symbol of the achievement of the common good than the guarantee to every worker of a minimum living wage. Nothing less is a fair day's pay for a fair day's work; on nothing less can life, liberty and the pursuit of happiness be maintained.

The duty of labor, on the other hand, to discharge its debt of the fair day's work, though often enough neglected in practice and hence demanding emphatic reassertion, is unlike the duty of paying a living wage in that the theoretical validity of the obligation is less likely to be denied.

As to the other rights of labor, the right to organize, to agitate peacefully, to bargain collectively and to strike when all other resources have failed, these rights are all inevitable corollaries and conclusions from the prior right to a living wage and to reasonable conditions of work. Given the right to a living wage, every means not intrinsically immoral is justifiable in defence of this fundamental right.

Wages claim a comparatively large share in industrial discussion because wage-earning must necessarily remain the lot of the millions so long as that characteristic of capitalism, the concentration of wealth in the hands of the few, dominates our industrial organization. Not that way lies industrial peace. While the interests of wage-payers and wage-earners are in many ways identical, and mutual interest will, up to a certain point, promote harmonious understanding, still so long as one class must forego what the other class receives, there must always remain a baffling cause of strained relations. Industrial peace can never be secure until that source of friction is removed. Socialist theories would eliminate this class struggle and destroy its estranging cause by making all men wage-earners in the employ of the State. A saner plan would be, while safeguarding and fostering initiative, to achieve a nearer economic equality by lifting as many workers as possible into the property-holding class. Industrial democracy, through the diffusion of private property, must supersede the present autocracy of ownership by the few. The wage-system must gradually give way to profit-fed incomes from coöperative ownership and operation. Progress and industrial peace alike demand the widest possible private ownership among the workers as co-partners in the industry to which their life and labors are devoted. So Leo XIII recommended; and concrete specifications for the attainment of that ideal are elaborated in that remarkably well-balanced monument of progressive thought and practicable reforms, the American Bishops' "Program of Social Reconstruction."

Thus, the establishment of this one virtue of Justice alone would so transform the world that Christian charity could then freely inspire all industrial relations. As grace builds on nature, which it ennobles but does not annul; and as, in the world of wisdom, reason is the foundation, never to be disrupted, but rather reinforced and enriched by revelation: so, in the temple of industry, Justice, the "stone that the builders rejected," must "become the head of the corner," to uphold Christian charity as "the fulfilment of the law."

PROFIT SHARING AND COPARTNERSHIP

PATRICK H. CALLAHAN

THE principles of profit-sharing copartnership for many years have had my close study, and with one change after another have been put into practice in my own business. The results have been satisfactory in every respect; our business has expanded; cost of production has been reduced; expenses occasioned by friction between employer and employee, a no inconsiderable item, have been eliminated. Most satisfactory of all from a human standpoint, is the improvement in the status of the employees, who in the new relationship of partners experience a dignity and enjoy a security that are sobering in their influence and productive of mutual confidence, intelligent interest and increased effort. "A man's a man for a' that."

Having observed such results from the application of profit-sharing and copartnership principles, not merely for a few months, but for a number of years, and both in times of prosperity and depression, when all hands were needed "to trim the sails to weather the storm of adversity," it is naturally gratifying to note the growing interest being shown in this system of distributive justice, as evidenced by the increasing number of business institutions where these principles in one form or another are being seriously studied or actually applied. The pioneers in this movement stood between two fires: They were regarded on the one hand as visionary idealists or else dangerous socialists, advocating methods that would demoralize "sound" business; on the other hand as enemies of labor, offering to share profits at the end of the year merely for the purpose of inducing the employees to be content during the year with low wages or bad working conditions.

It is fifteen years since the writer began to work out his first crude ideas on the subject. That was in the days when the Reverend Doctor John A. Ryan of the Catholic University was an obscure professor in a western seminary, writing his book, "A Living Wage," which, though to-day recognized as an economic classic, was at the time of its publication widely condemned. It is difficult for us to realize now, that the right of a capable workingman to a wage sufficient to live on could ever have been flatly denied; much more, that a champion of that right, less than twenty years ago, could have been considered for that alone as a dangerous radical; but such was the "Conservative" opinion of Doctor Ryan when he began to form in America the school of economic thought which, on the basis of Leo XIII's great Encyclical on labor conditions holds the dignity of the human person as coming before profits in business.

It is because Doctor Ryan was one of the main sources of its inspiration, rather than for any part he had in its formation or development, that the plan instituted in our business back in those times, and which after undergoing many changes in detail, still is in operation with us, has frequently been called the Ryan-Callahan plan.

For fear one might think from this connection that profit-sharing is merely a form of living wage, let me say at once that no honest plan of profit-sharing begins until after a minimum living wage has already been established and paid. An honest plan of profit-sharing means a sharing of just profits only, and there can be no just profits until at least a living wage and human conditions of work have been provided. The worker's first right is a living wage; then should come safe and sanitary working conditions, security of employment, reasonable hours. All that is a moral charge upon every business before profits begin.

Profit-sharing, to be just, must be something over and above all that. Understood in this sense it cannot be objectionable to any class of workers and should be welcome to organized labor.

Moreover, with good working conditions, reasonable hours, security of employment and a living wage as a minimum given, profit-sharing furnishes a more logical and practical basis for a fair division of the fruits of human industry than constantly striving, in disregard of the net outcome, for lighter work and more pay. In reality, every effort to approximate justice in the distribution of the fruits of industry must take on a form of profit-sharing. The necessary factors in production must in any event be sustained, and no one may take a share in anything but the part that remains over. But this part is profit. A division of profits, then, is at the root of the whole matter.

The basis of the division is the thing. It cannot be based on sentiment. It should not ignore the essential requirements of men as human beings; neither should it contravene the necessary requirements of the economic element. As a living wage, reasonable hours, suitable working conditions, are necessary to the welfare of the human element engaged in production; so, interest, taxes, upkeep, improvements, are essential requirements of the economic element.

There can be no true profit from any business or anything taken out of it without ultimate permanent injury until after provision has been made for the maintenance on equal terms of both the element of labor and the element of capital. Equal, that is, in the sense of sustaining both alike at the point of efficiency. There should be no thought of maintaining equality between the amounts these two factors receive. Such equality in most cases is out of the question.

Fundamentally, the aim of profit-sharing copartnership between owner and worker or employer and employee is to assign to the two main factors in production something of their proportionate part of the product; as measured by their respective contributions to the process of production. To do this precisely is, of course, not possible; but to approximate it, not only is possible, but ordinarily is simple. And it is decidedly worth while.

Where wages for labor, interest for capital, salaries for directive intelligence, are fixed without any thought being given to their respective contributions to the joint output, but merely with an eye to supply and demand, on the all-that-the-traffic-will-bear policy, the business cannot be said to be conducted on a human plane. The human element is ignored and only economic laws and tendencies are considered. This is a modern form of barbarism.

It has too long been considered legitimate business to offer, in return for the use of the main factors in production, only so much as was strictly necessary to secure their use. There is reason for this in regard to the material factor, capital; but when it comes to the human factor, labor, the matter is different. The failure to note this difference and allow for it, is the hall-mark of our modern system of industry; and, it seems needless to say, it is a mark of which none can be proud. However, there has been a great change in this respect in the last few years, especially during the World War, in which the patriotic part sustained by labor, both organized and unorganized, skilled and unskilled, was a striking feature, which won universal approval and gave a strong impetus to movements that aim to secure greater justice for the workingman. While a temporary reaction has set in since the war, caused by the excesses committed in Russia in the name of the workers, as well as some in our country, and also by the wholesale readjustment of conditions rendered necessary the immeasurable losses in war, it is only temporary. And in the very midst of this reaction, it is notable that there is a growing sentiment of respect for the human element in industry. The truth, all but lost for two centuries past, that the worker is not a mere instrument for the production of wealth, is steadily gaining recognition in the forum of the common conscience.

The different plans of partnership, profit-sharing and coöperation here and there put into effect in different establishments in different countries not only show this clear trend of modern industry, but they also strengthen and accelerate the movement of which they are so many angles or parts. By adding to the security and the comfort of the workers, they promote individual and family contentment, and as far as their influence reaches, they give to the great mass of people who must work in order to live a new sense of dignity.

Here, in the writer's opinion, is a great and lasting gain; a gain to industry, a gain to society and a gain to Christian civilization. Anything that will help to destroy the perverted idea that it is degrading to do even the humblest kind of useful work is a gain to mankind. That the partnership idea is a practical and efficient help in that direction, seems to me clear. It removes us all that much farther away from the paganism of master and slave and brings us that much nearer the Christian ideal of brothers, —an ideal that can never be measurably approached through mere doctrinal exhortation so long as the occupations in which men spend the greater portion of their lives are regulated on a contradictory basis.

Copartnership, coöperation and profit-sharing are all based on the same fundamental, namely, the voluntary abandonment by a given business of the artificial advantages created by modern industrial conditions and which enable employers to exploit workers against their will. Let us at once admit that this idea, which underlies all bona fide schemes of profit sharing, means the abandonment of the wage system as it was developed in the nineteenth century. But it is a voluntary abandonment, not one forced by legislative enactment, and this distinguishes it from all forms of Socialism. Moreover, it is an abandonment by piecemeal, gradually, as applied in individual cases, and only to the extent that it works out satisfactorily. It requires no readjustment of general business relations. All of the old economic formulas that were legitimate and sound before retain their integrity after profit-sharing is established. It is the greatest sort of mistake to classify this method of applying distributive justice as radical.

The mere abandonment of the modern wage system should not excite apprehension. Anything that is only modern cannot be said to be permanent and the mere thought of its elimination should in no way be disturbing, if the means used to that end be lawful and proper.

Not only is the wage system as we have it a modern development, but a considerable portion of industry, and nearly the whole of agriculture, are carried on, even under the most modern conditions, without any noticeable application of the system. It is not nearly so widespread or deep-rooted as was the feudal system and is not to be compared in its extent or its ramifications to slavery; and both feudalism and slavery are gone.

The gradual, and voluntary, elimination of the wage system, by methods which in each case are applied only to the extent they prove satisfactory, so far from being an object to criticise, is one that every person who is not callous to the suffering entailed on a large portion of the workers in modern industry will do the utmost compatible with the safety of business to help on. Which means, he will adopt some kind of profit-sharing or copartnership plan in his business as soon as he understands its nature, its working and its bearings.

One further distinction should be noted between a profit-sharing system of distribution and radical theories, and that is this: it is in no one form susceptible of general application and in no variety of forms susceptible of universal application. Before there can be a partnership there must be a degree of permanence in the relationship of the employer and the employees in the given case. Many kinds of employment do not in their nature admit of that. Furthermore many workers are unwilling to establish anything like the fixed relationship that the mutual obligations of copartnership require.

In all classes of society and in every business there is what may be termed a "floating" element, with which no sort of permanent arrangement can be made. It seems to be a kind of second nature with some persons to be here to-day and there to-morrow, regardless of conditions. And so, with certain kinds of business and with certain kinds of employees in almost any business, there are elements not adaptable to copartnership relations. Where the business is established and fixed and employment in a sense permanent and the workers for the most part devote to the business their whole time, year after year, for the best portion of their lives, some form of profit-sharing or copartnership is in justice required. It is not possible for a mere wage to be just to all in that case, for many of the workers give much more than their labor; they really give themselves to the business. They should have some interest in it that they can call their own. Nothing less will satisfy the human longing that stirs most men and which is especially strong and vital with those very persons who are most dependable in conducting a permanent business through the passing years.

During the course of the war Charles M. Schwab repeatedly said that, "Labor has never had its just share of profits and will not be satisfied in the future with its former compensation, and especially its status."

At a labor conference in the City of Washington held in the year following the war, John D. Rockefeller, Jr., put the same thought in other words, as follows: "What joy can there be in life, what interest can a man take in his work, what enthusiasm can he develop, when he is regarded only as a number on the payroll or a cog in a wheel?"

It really is a remarkable fact, when one comes to consider it thoughtfully, that in our great industries where large numbers of persons are employed and personal contact between employer and employee is impossible, there is no practical ordinary means of encouraging a worker to stay by the business and put his heart in his work faithfully and gladly as the years come and go. Take two workers, one shifting from place to place each season, the other holding steadily on for years in the same employment, and can it be reasonably disputed that if a wage is only just to the first, it is far less than justice to the second? Of course, there are old-age pensions, but who in his prime wishes to be a pensioner in his old age?

The pension method of correcting the injustice imposed by the wage system should be confined to those cases where for reasons already suggested a profit-sharing copartnership is not practical. An earnest, capable, attentive and steady worker ought not to be made to feel that the labor he gives has been bartered away, whether for a fair or unfair wage. The dictates of common sense requirements for success in business, no less than the dictates of justice, demand that such a worker should have an interest in the business where he spends his best self. Just what that interest should be precisely is not clear. Precise justice is rare in this world. There are no specifications that are universally or even generally applicable. But this much is certain: the whole question is one of the division of profits. This is what makes the profit-sharing copartnership so attractive to those who have studied it and so satisfactory to those who have given it a thorough trial.

In the Ryan-Callahan plan, after paying to all the workers the equal of the best current wages in their particular lines, with a living wage for the least capable as a minimum, we distribute the annual profits between the employees and the owners, on a "fifty-fifty" basis.

When the books are closed at the end of the year every person who works for the company has been given a wage commensurate with the character of his work, paid each week or month during the year. Then we pay a "living" to the actual capital invested, which is simply the current rate of interest. That puts capital and labor on an equal footing to start with.

The employees and owners having alike received a return necessary to sustain them in the parts they play, we are ready to divide the remainder, which we do share and share alike, half to owners and half to workers, and if one is both a stockholder and an employee, as many are, he shares on both sides of the cut. This plan has proved of the greatest satisfaction to all concerned. It brought about a character of service that before the war enabled us to develop a business that was outstripping all competitors, and our owners, although they received only half the returns on the business, realized more on their investment than did investors in competitive lines who received all the returns.

The explanation is simple enough. Every man in our establishment was conscious of his interest, his individual, personal interest, in everything going on; he shared fifty percent on all losses and all gains, and he did not have to be told that his own efficiency or his own shortcomings affected his own income in a very definite way. More than that, any shortcomings of one's fellow workman, put one out of pocket, a thing that would not long escape notice; and thus all along the line the employees had a common interest and a common responsibility in getting the very best service out of each other, which is a type of supervision much more effective in the end than the old-fashioned boss.

There is an entirely different viewpoint grown up around the man who feels that he is "in on the works" from that of the man who gets a pay envelope Saturday night and nothing more; and when men know that fifty percent of all earnings, fifty percent of all savings, fifty percent of all profits, come to them, they produce and sell and deliver goods with the greatest energy and keep down costs and expenses with watchful care.

The after-war depression which so seriously affected business conditions throughout the country caused a great reduction in our sales and necessitated a general and somewhat drastic curtailment in expenses, and more especially in salaries and wages. Such a step is usually fraught with anxiety to the owners, as it ordinarily creates dissatisfaction among the workers and affects the morale of the whole business, sometimes producing a crisis, and at other times giving rise to a sense of injury that is laid up to fester and erupt later on. There was nothing of that in our case. Our workers reduced their own pay, from the president down. They cut down expenses all along the line and met the whole situation with appreciative judgment, fully resigned to the "lean" years because they had shared equally in the profits during the "fat" years.

A spirit of industrial coöperation of that kind cannot be created just to meet a given situation. It cannot be created overnight. It cannot be created by "talk." It is the fruit of years of consistent recognition of the truth that the workers permanently connected with the business are a part of it and entitled to more than a mere wage; that they are, in a word, partners in the joint product produced by their labor and the owners' capital and entitled to the facts and figures on conditions of the business the same as the persons who have put money into it, for their lives, their families' welfare and their own future are all centered here.

Questions of management and direction under a profit-sharing copartnership, a phase of the matter that seems to be a great bugaboo with many persons, all depend upon the given case, upon the size of the plant, the nature of the business, the extent of its activities, the proportion of labor force to capital force, the exigencies of surrounding competition and other conditions.

Such questions are not vital. No particular question is vital. It is all in the aim and in the spirit in which the aim is sought. If the object is merely to keep the workers quiet and not really to make them partners in the product as they are partners in the production, any plan will fail though every detail may seem to be perfect. But if it is intended in truth to discard the barbarism of taking the very life of a man for a mere wage, though it be taken slowly, a little each month, year by year, the details, however imperfect to start with, will eventually work out to the satisfaction of all concerned.

The partnership's the thing. Nothing less will eliminate that invidious distinction between employer and employee, as illogical as it is unfeeling, by which labor is looked upon as a thing hired, while capital is regarded as a thing more or less sacred. Where a partnership in the profits is established and workers, superintendents, directors, officers, investors, in fine, all who draw wages, salary or dividends, are paid out of the same fund, at the same time and on the same contingency, there is, there naturally must grow up among them, a mutuality of interest that extends to all their relations and which sooner or later will make these relations sympathetic and human all through.

With the substitution of a sense of partnership for that pernicious sense of ownership over the workers which tends constantly to widen the gulf between employer and employee, the old master-and-man psychology of business gives way to a man-to-man feeling which is of the very essence of democratic management and control of an industrial enterprise.

More and more it is coming to be recognized that profit-sharing is sound from a business standpoint, just from a worker's standpoint, and, in one form or another, necessary to anything like a satisfactory organization of industry. More and more business is coming to acknowledge that the labor element in industry is a living element; that it is, moreover, a human element, and that the old psychology which considered labor-power as a commodity merely, to be secured as cheaply as possible, after bargaining and higgling, through starvation tactics, perhaps, is a barbarous psychology that will not longer be tolerated by public opinion. This human element in production must share in the fruits of production, how and to what extent is a question, but somehow and to some extent, there can be no doubt. It must be done. If the old wage system goes in consequence, thank God for that!

"Workers must become owners", declared the Bishops of the National Catholic War Council in their Reconstruction Program, based on the principles of Leo XIII. "The full possibility of increased production will not be realized," they said, "so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, at least in part, of the instruments of production, and every copartnership enterprise tending to that end should be encouraged."

"Workmen must be partners," says the well-known financier and publicist, Otto Kahn, of New York; "their wages must not be their whole income; all profits above a just return to capital should be divided on some fair percentage between capital and those who help to produce the profits." President Emeritus Eliot, of Harvard, says: "It is absolutely necessary to have a genuine profit-sharing system between capital and labor, whereby the returns to capital and labor alike, after wages are paid, shall vary with the prosperity of the business."

And the Federal Council of (Protestant) Churches, following the Catholic War Council's lead, expressed its sympathy for the workers' desire for "an equitable share in the profits of industry" and pronounced "profit-sharing and copartnership" among the necessary means to insure a greater measure of justice to the workers in modern industry.

When men throughout society come to recognize that a decent living, security of position and a reasonable measure of power and choice in occupation give dignity to labor and produce a degree of contentment that shorter hours and higher wages without that security and dignity can never produce, we shall be approaching the best period of the human race. Then industrial enterprises will be measured in their value not so much by the profit they make for a few as by the number of families to which they afford the opportunity of gaining by their labor a secure and comfortable livelihood.

Here is the very broadest fundamental in the whole question; so that a partnership scheme based upon it is justified and accounted successful if it supports a larger number of families and supports them with more dignity and comfort than it did before, even if its dividends are smaller. It is much more satisfactory for every person helping a business to share in the dividends. It adds to his dignity and contentment, and in the long run it takes nothing from the enjoyment of others. It enables the non-capitalist class to pay their way directly. The capitalists now contribute of their abundance to provide churches, schools, libraries, hospitals, public amusements and the like, which others enjoy. The contributions necessary for these things reduce dividends, and in the end there is no special advantage to the capitalists, but the non-capitalists are lowered in dignity and their sense of self-reliance grows more and more impaired.

Society as a whole is a kind of partnership, though rather by force of necessity. The human race cannot escape from itself; as much as it takes, so much it must finally give. The fuller and more active and more responsible the part of the individual is, the greater is his sense of dignity, the more lasting his contentment and peace. He is happier by far when he himself directly supports his church and his schools, provides his own insurance and medical aid and all that, even though what he has left be less than he had before he was expected to do these things. He is a man and lives as a man; which is all the greatest can do.

Some are below the average, of course, and a certain paternal providence is neither degrading nor unkind in their case; but for the average and the infinite gradations above, there can be no enjoyment of that sense of dignity that is human without a fuller individual part in the society to which they belong than they have all along had, and there will be unrest and discontent through all the strata of industry and in all ranks of life, not until wages are increased and hours shortened and conditions of labor are improved, but until the status of the man who works is given dignity.

There will no doubt be unattached workers always, waiting till the eleventh hour for the master of the vineyard to hire them. The poor we shall have always. But where men day in and day out for years, through the best part of their lives, faithfully give their labor to one enterprise, they morally give themselves and the dignity of the human person requires that more than a wage and a pension shall be theirs in return.

If one says all this is not business, my answer is that man was not made for business, but business was made for man. It is my firm persuasion that future generations will look back upon nineteenth century business methods much as we now look back upon American bushwhacking or primitive commercial methods, as justifiable,—if at all,—only because necessary in forging another link in the chain of human progress.

A study of the various partnership plans that have been devised and the adaptation of their available features to a given case, with a view not only to treating the worker more justly and affording him what is indispensable to a human, but also to recognizing the value of his service to society no less than that of a director or owner, will repay every man who derives pleasure in the happiness of his neighbor.

CATHOLIC LABOR LEADERSHIP

REVEREND R. A. McGOWAN

WHAT was prophesied of us a century ago by men who visited us from overseas has come true. Slowly but surely we have produced a labor problem. Free land has disappeared and the means of work in city industry are owned by the few and controlled by still fewer. The masses of the people in cities and industrial towns have to go to the few for permission to work. Therefore, they have to go to the few for permission to lead a normal life.

They are weak. Most of them are isolated and helpless. Only a minority is organized, and even then, for the most part, ineffectually. Permission to work is not given to all of them, and when it is given, the conditions are weighted against them. A million are without work in normal times. Periodically, four times in the last generation, several millions are without work. At least half of the wage workers are not getting a living wage, and except perhaps during part of the war inflation, have not received it for at least twenty years. The wages of nearly all of them, measured by the cost of living, have probably even declined in the last twenty years.

All this has happened in a wealthy country when production was increasing and could have increased much more. Strikes, treason trials, labor in politics, labor courts, industrial spies, the growth of labor organization, "open shop" drives, these are not straws on the stream, but timbers in a swollen river. Such fundamental Christian virtues as charity and justice are defied daily as very elements of the labor problem. The prophecy of a century ago that we would develop a labor problem brought the warning that, when it came, our test as a people would be at hand.

Catholics came first upon a world that was built upon slavery. A small section of the Roman world, besides owning most of the material means of work, owned as slaves a large part of the disinherited. Catholics were pilgrims of eternity, but during their pilgrimage they had to use their minds, wills and bodies, the resources of the earth and their relations with those about them to reach their destination. Their aim was supernatural, and they had supernatural aid. But they lived in society, and they had to use social institutions and their own faculties to attain their aim. Their religion gave them an entirely new viewpoint towards all of life. For one thing, a slave was his master's brother, even when he was a pagan. When he became baptized and went to Holy Communion, he was even more closely a brother.

Slavery could not long stand against the pressure of the new beliefs and practices. The relations between slaves and masters moved to a different plane and many of the slaves were voluntarily freed. The Roman law began to whittle away the power of the slave owner. Then after a time slavery itself became serfdom, and gradually the serfs changed or were changing into free peasants. City workingmen became guildsmen, no longer a subject class of slaves or an inferior and despicable class of manual workers, but dignified and important members of a free community. They owned what they worked with; they were banded together in organizations as free men and brothers, self-respecting and respected.

Catholics confront the present labor problem in much the same spirit in which their ancestors in the Faith met slavery. They are on the same pilgrimage, and they use their faculties, their relations with those about them and the resources of the earth to reach their pilgrimage's end. Through the development and experience of the ages they are, however, more conscious of what should be done, and how they are to do it. Not all of them, of course, are in this position; some even turn steadfastly away from their obligations and adopt the prevailing paganism.

But there is a more deliberate attitude to-day towards our labor problem and as a result a well-developed program has come into being. One aim is to influence the owners of property to use their strength justly and with Christian charity. Another is to help in regulating and modifying the strength of ownership through such agencies as the Labor Union, the Works' Council and the Government. Still another is to distribute the strength of ownership as widely as possible. Throughout, the general aim is the practice of justice and charity and the welfare of human beings so they can move more surely on their pilgrimage.

Catholic labor leadership is a spiritual leadership in an important field of human activities. Men have dealings with other men. Certain men own the resources of nature and the equipment which centuries of accumulated knowledge and labor have created. How they use this property affects their own welfare and the welfare of others. Certain other men need to use the resources and equipment to exist and support their families, and to give themselves and their families enough material goods to develop reasonably their spiritual and physical faculties. Material things are used, but it is human beings who use them and who come into contact with one another and have dealings with one another. They are in an economic relationship with one another, but their economic relationship is a human relationship, and every human relationship brings up questions of right and wrong, morality and immorality, justice and injustice, charity and lack of charity. Therefore, the Church is interested. The salvation of souls is at stake.

Then, too, a certain amount of material goods reasonably well assured is necessary for a normal life, and a normal life includes opportunities for the practice of religion and excludes grave occasions of sin and grave obstacles to the practice of virtue. Catholics are anxious to remove such barriers to normal living as unemployment, low wages and tremendous wealth alongside of enforced poverty. Pope Leo said that it is the desire of the Church "that the poor should rise above poverty and wretchedness and should better their condition in life."

The Pastoral Letter of the American Hierarchy says that "the moral value of man and the dignity of human labor are cardinal principles in this whole problem." Because men once came to realize the moral value of man and the dignity of human labor they did away with slavery. Work, the conditions met at work and the kind of living which work provides affect deeply the personality of human beings. The dignity of human labor is, in turn, derived first of all from the moral value of man, and if the dignity of a man's work is offended his moral value as a man is wounded. Because control over work is now centered, in industrial life, in the hands of a minority of the population through the ownership and control of industrial property, the masses of the people are beset with grave difficulties. The dignity of human labor and, therefore, the moral value of man, are at stake.

Ownership of the means of work is most important. The strength that comes from ownership of one's own means of work is great. The influence over others which comes from owning their means of work is powerful. The weakness that arises from not owning means of work is considerable, even when a relatively few are thus propertyless and when their work is desired. To-day, new elements enter to change the whole situation. The masses of the people do not own the means of work; the owners can withhold from them permission to work, and do withhold the permission unless they can make money out of it, and the masses of the propertyless compete among themselves for fewer jobs than there are persons searching for work. The result is that the dignity of human labor is assailed and the moral value of the propertyless attacked. Catholic labor leadership comes to the rescue of the dignity of human labor and the moral value of man.

The facts of industrial life show, too, that brotherhood is at a low ebb. Here is an important field for the exercise of Christian unity. Vast numbers of persons spend most of their lives at work. The effect of the conditions they meet while thus engaged passes beyond their toiling hours and colors their whole life. If they do not act as brothers at work and if the denial of brotherhood is fundamental in their working relations, the results are grave. Yet it is plain that the owners of industry and the employees do not act as brothers towards one another. The aim on the employers' side is in general to be autocrats and buy the labor they need at the lowest price they can get it for. On the side of the employees, it is, in general, to fight the employers and give them as little work for as much money as possible. This perpetual clash of human beings in so important a matter breaks forth sporadically into strikes, lockouts and all the normal accompaniments of industrial warfare. Catholic labor leadership sees this denial of brotherhood and comes to its rescue.

But Catholic labor leadership is not content with vague appeals to brotherhood and general statements about the worth of human beings. It becomes definite in describing what the worth of human beings and what human brotherhood call for, and it advocates specific proposals for securing what the dignity and brotherhood of men demand. Passing beyond the field of strict justice, it presents proposals for the right ordering of human society. It is too much to say, of course, that Catholic teachings on labor matters are all of equal authority or that they stand as a body of thought in the position of the dogmas of the Church. They are of varying authority. Many parts of the teaching are stamped with the authority of Popes and Bishops and the majority of the theologians; other parts are as yet tentative applications of old principles to the changing structure of modern industry.

Since the war, two documents have come from the Catholic Church in the United States which are remarkable in that they crystallize the thought and discussion of more than a generation. The first, called usually the Bishops' Program, is the Program of Social Reconstruction of the Administrative Committee of the National Catholic War Council. The second is the section on Industrial Relations in the Pastoral Letter. The former goes more into detail; the latter gives the wider principles and only a few details. Both of them, like the great Encyclical of Pope Leo on the Condition of Labor, are fundamental charters of Catholic labor leadership in this country.

There is general agreement that men at work should at least get enough wages to support a family in decent comfort and women at least enough wages to support themselves in decent comfort. By decent comfort is meant reasonably physical comfort and the opportunity to develop reasonably the intellect and the moral and spiritual faculties. The Pastoral Letter says that "it is to be kept in mind that a living wage includes not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity and old age." The Bishops' Program adds that "the laborers' right to a living wage is the first moral charge upon industry" and that while the employer has a right to get a reasonable living out of his business, "he has no right to interest until his employees have obtained at least living wages." In other words, the implication is that the institution of private property should not be used to hinder the propertyless from securing a living that fits their dignity as human beings.

The importance of the teaching on the living wage is seen when it is remembered that it is usual for business to be run on the principle that profits are the first charge upon industry, and that when it is to the convenience of profits, the employees are to be thrown out of work or put on short time and if hired paid the lowest wage they will work for. The teaching on the living wage becomes in effect a standing reproach against the way the comparatively few are using their strength as owners of industry.

To secure this minimum of decent livelihood as well as such other modifications and deeper changes as are required, the Pastoral Letter relies upon education, organization and legislation.

The field of education is broad. Employers, employees and those in neither class are to be helped to teach themselves what attitude they should take towards the labor problem, what specific things they should do. There is also a kind of education that is indirect. Socialists call Christ a revolutionist. He was a revolutionist, but not as we know the revolutionist. His revolution was and is a revolution first of all in the minds and wills of men, guided and strengthened by the Church He established. Much of the labor leadership of the Church lies in this kind of education, just as education in this broad meaning was the principal means used by the Church in doing away, first, with the grosser evils of slavery, and finally with slavery itself.

The second method referred to in the Pastoral Letter is organization. The form of organization instantly thought of in connection with the labor problem is the labor union. That the working people have the right to join labor unions is a fundamental point in Catholic social teaching. It is found running all through Catholic writings on labor topics. Pope Leo, for example, in his Encyclical on the Condition of Labor, relied especially upon "workmen's associations" to secure for the working people a living wage, reasonable hours, healthful work, etc. He said that they were needed and that they exist of their own right. The Pastoral Letter refers to this passage and reaffirms "the right of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare." Later it says that "the labor union or trade union has been, and still is, necessary in the struggle of the workers for fair wages and fair conditions of employment." Nothing could be more forthright than this. The violation of the right to form and maintain effective labor unions is furthermore declared by the Pastoral Letter to be one of the conditions which contribute largely to the present unrest and suffering.

The Pastoral Letter, in laying down collective bargaining as the normal method of presenting to the employer the employees' side of the case, urges friendly conference between the two parties. In addition it strongly advocates arbitration. "A dispute," the Pastoral Letter reads, "that cannot be adjusted by direct negotiation between the parties concerned should always be submitted to arbitration." The underlying idea is that "a manifest desire to win over, rather than drive, the opponent to the acceptance of equitable terms, would facilitate the recognition of claims which are founded in justice . . Not an armistice, but a conciliation would result." If the direct negotiation carried out in this spirit fails, then recourse in the same spirit is to be had to arbitration.

This does not mean that the strike is not within the rights of the working people, but rather that it is the final weapon. If they cannot get justice in any other way, they have the right to refuse to work under the terms offered them. As Cardinal O'Connell said in a recent Pastoral Letter: "A strike can be just and may be necessary." Cardinal O'Connell says that during a strike, "the State should always maintain discipline and order, but the State has no right to prohibit a just strike." "That is a natural right of man," he continues. "It is man's natural defence. It existed prior to the State itself and is a right which no society can annul."

While the labor union, collective bargaining, arbitration and the strike are the ordinary means of securing a living wage, the Bishops' Program urges the various States to pass minimum wage laws. "The several States," according to the Bishops' Program, "should enact laws providing for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. In the beginning the minimum wages for male workers should suffice only for the present needs of a family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age." The Pastoral Letter does not refer specifically to minimum wage laws. Inferentially, however, it includes them, for it says that the living wage "should be made universal in practice through whatever means will be at once legitimate and effective."

The Bishops' Program also recommends the passage of social insurance laws to provide for protection during unemployment, illness and old age. Social insurance is considered necessary to supplement the labor unions and minimum wage laws in the effort to attain a decent living for all working people.

The basis in principle for the living wage law and social insurance laws is to be found in the relation of government to social justice. Catholic labor leadership does not oppose State intervention. It remembers Pope Leo's words in his Encyclical on the Condition of Labor: "Whenever the general interest or any particular class suffers or is threatened with mischief which can in no other way be met or prevented, the public authority must step in and deal with it." But while the State is to be relied upon in part, the aim is for individuals and associations of individuals to do as much as they can, within the bounds of justice, to solve their problems for themselves.

The emphasis placed upon the living wage does not mean that this answers the full requirements. The living wage is stressed because it at least is necessary and because even such a minimum standard has not yet been realized for a large part of the working people. The greatest suffering and the greatest urgency are found precisely because a living wage is denied so many of the working people. In opposing wage reductions the Bishops' Program said: "After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the subject explicitly declare that this is only the minimum of justice. In a country as rich as ours, there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why, then, should we assume that this is the normal share of almost the whole laboring population?"

As the fundamental obligations of employees towards their employers, the Pastoral Letter specifies their right to the faithful observance by the labor unions of all contracts and agreements and their right to "a fair day's work for a fair day's pay."

Catholic labor leadership looks to more than government aid and the permanency of collective bargaining between an owning class that directs and manages the means of work and a propertyless class which is directed and managed in its work. The Pastoral Letter, quoting Pope Leo, says that the present arrangements divide "society into two widely different castes", of which one "holds power because it holds wealth," while the other is "the needy and powerless multitude." And it sees that if collective bargaining is to be the dominant relationship between employers and employees, the results are that conflict between the two will continue. The division of society into two widely different castes will continue. The class war will continue to rage and Socialists and their like will have the right-of-way and will play up the class war and make it more intense.

The labor union is essentially a militant organization. Though its militancy is necessary to protect the working people and secure for them a reasonable share of the benefits and comforts of modern life, it remains true that industrial society and the lives of men and their families cannot well be happy in such a mêlee. Keeping this in mind, the Pastoral Letter says that the labor union should be supplemented by joint associations of employers and employees based upon matters of common interest so that industrial society will not be founded upon warfare, but upon a measure of industrial peace. The chief ground of common interest, according to the Pastoral Letter, is that part of the management which directly concerns the employee and about which he possesses helpful knowledge. What the Pastoral Letter aims at has been elsewhere called the Works' Council, but it is not a works' council which supplants the labor union. The labor union is to continue and is to be accepted as something normal. Collective bargaining about wages, hours, etc., is to remain the rule. But more than that: the employers and employees are to unite in permanent associations for the conduct of the industrial management. What it calls for in great part is a development of the labor union towards coöperation with the employers in matters of common interest.

From coöperation between the employers and employees the working people would gain a greater sense of personal dignity and responsibility. Instead of being eternally under orders from others, they would join in the framing of their own orders. They would exercise their free will and their minds to a greater degree. Their faculties would be trained and developed through exercise rather than stunted and weakened. In addition, the employer would benefit by having his employees work with him rather than merely for him. There would be greater harmony between them and more industrial peace. The result would be larger and steadier production, according to the Pastoral Letter, and thus the consumer would benefit. Society on its industrial side would be based more on coöperation than on conflict and the individuals who work and live in industry would have some security in their lives and some peace.

Yet Catholic labor leadership is not under illusions about the perfection of a system based upon collective bargaining between the owning employers and propertyless employees, even when the militancy and bad feeling of such an arrangement are modified by joint associations of the employers and employees to deal with matters of common interest. Dividing the returns means rivalry and it furnishes so many causes for difficulty that still different arrangements are advocated to give stability to industrial society. As a method of dividing returns, the collective bargain is satisfactory neither on the side of brotherhood, nor on the side of a living wage, nor on the side of an equable division of the products of industry. Periodical bargaining between the organized weak and the organized strong has not so far succeeded in even giving a living wage to all the organized. It has failed miserably in its attempt to make progress against the owners of industry in dividing the returns of industry. The workers are not getting more and more of the advantages of modern civilization; indications are at hand that they are losing. Moreover, the collective bargain is not based on brotherhood; it is a foiled sword. And the foil can be easily withdrawn.

With all this in mind, it is usual for Catholic labor leadership to look to some permanent method of dividing the profits over and above wages and salaries and interest. The aim is at least twofold: industrial peace and a greater share of the product for those who work. The method of dividing the profits varies. Some propose that capital content itself with interest and that all those at work in the concern divide the rest among themselves according to the amounts of their wages and salaries. Others want capital to get interest and half of the surplus profits. Others say that after interest is paid, capital and labor divide the remainder according to the amounts of the interest and the wages and salaries received. In any case, wages and salaries are to give of themselves first of all a decent living. It is usually declared, also, that as a normal thing profit-sharing needs to be under the control of the unions, so that it will be carried through to the advantage of those whom it is chiefly to benefit.

In addition, Catholic labor leadership looks to property ownership itself. "When the social influence of the Church was greatest in the later Middle Ages," says the Pastoral Letter in a most remarkable paragraph, "the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which and the tools with which they labored." And it goes on to say that "though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application and is the only one that will give stability to industrial society."

Ownership of the things they work with by those who use them is the ultimate aim. It is "the only arrangement that will give stability to industrial society." The strength of ownership of the means of work is so great that the working people should themselves possess that strength. The Bishops' Program in a similar passage says that until such a condition is reached we cannot have "a thoroughly efficient system of production or an industrial and social order that will be secure from the danger of revolution."

The Pastoral Letter does not mention any way of reaching this end, except through the general methods of education, organization and legislation. The Bishops' Program, however, when it advocates that "the majority must somehow become owners, or at least in part, of the instruments of production," says that "they can be enabled to reach this stage gradually through coöperative productive societies and copartnership arrangements." Coöperative productive societies are owned and managed by the workers themselves. In copartnership organizations the workers own a substantial part of the stock and exercise a reasonable share in the management.

Advocates of profit-sharing frequently propose that the working people gradually reach copartnership and finally coöperative production through sharing in the profits and management. The share of the profits they receive is to be used, according to this proposal, to buy up gradually the capital stock and transform it into "labor stock" which would bear a limited return. Labor unions are to control the workers' interest until they are strong enough to organize as owners. This has received much favor among Catholics abroad and is being discussed and advocated in the United States.

The aim of Catholic labor leadership throughout is to get employers to act justly of their own accord, to get the working people to secure their due through organizations and where necessary through the State, and to gradually build up, upon the basis of private ownership, as far as possible, an industrial system that will safeguard and develop the working man and his family. By analogy the absolute monarch is to be made benevolent and his power limited by a constitution until democracy is attained.

But the democracy to which Catholic labor leadership looks is not common ownership. Catholics hold tight to the importance of private ownership and to the right of personal ownership of the means of work. They hold that personal ownership is a normal guarantee of efficient work and a useful means of protecting and developing the individual and the family in their rights and duties. Therefore, Catholic labor leadership rejects Socialism.

It does not, however, mistake a certain measure of government ownership for Socialism and it makes no prejudgments against it if it is necessary. At the same time where government ownership is found necessary, a system of management is usually favored in which all those at work in the industry will share in the management and to a limited extent in the returns. This inclination is based upon the belief that greater efficiency will be secured and that those who work in industries under government ownership will be freer to protect and develop their individual and family rights and duties under such a form of management than under political control and management.

The leaven of these ideas working in the mass of Catholics and non-Catholics is of no small importance. A large proportion of the working people in the United States are Catholics. A much larger proportion of the Catholics themselves are working people. The opposition of the Catholic Church to Socialism is recognized as one of the strongest forces operating against the advance of Socialism in this country. At least of equal importance is that part of Catholic labor leadership which recognizes that the industrial system needs modifications and fundamental changes and is not content with turning away from false gods to remain then indifferent and inactive.

The spirit running through all of Catholic labor leadership, even when that spirit lacks formal expression, is the motto of Pius X: "To build all things in Christ." A change in viewpoint, a change of heart, a change of morals, is needed. Christ must rule men's minds and wills. "Society can be healed in no other way than by a return to Christian life and Christian institutions," says Pope Leo XIII. We have a labor problem chiefly because what Christ taught about the worth of human beings, the purpose of their existence and their stewardship over their own natures and the bounty of the earth is not being followed. Catholic labor leadership is a part of the search for the Kingdom of God and His justice.

CATHOLIC LABOR LEADERSHIP

The reason why there is a Catholic labor leadership at all is that Catholics have measured industrial relations by the law of the love of our brother for the love of God, and have found the industrial system wanting. They have learned that it is pagan. The concluding words of the Bishops' Program are: "This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry." Pagan in practice, its paganism is codified and gloried in and raised to a whole philosophy of life. Pagan morals are not only practiced in industry, but they are believed in.

Catholics remember that Christ died for all men and that through Christ's death the inherent dignity and worth of men came to be realized and a still higher dignity and nobler worth were promised them. They remember the lesson of brotherhood which Christ taught all His life from Bethlehem to Calvary. They remember that God gave the treasures of the earth for us to use for our salvation. They know that it was the Church which did away with slavery. They know that Catholics erected the guilds of the Middle Ages. Looking upon the industrial system and how it works and then at Christian principles and the record of the Church, they oppose the present wrongs and urge with all their power the restoration of all things in Christ.

Catholic labor leadership is fundamentally a search for a proper use of the resources of the earth and the minds, wills and bodies of those at work. The final aim is the greater honor and glory of God and the salvation of souls. The conclusion has been driven home that property and labor are being so used that the greater honor and glory of God and the salvation of souls are hindered. Catholic labor leadership makes certain proposals to cure this. It tries to secure, through direct influence upon employers, through labor unions and through the Government, at least a living wage for all the working people. It seeks industrial peace and brotherhood and it wants people to share as brothers in the control of their own work and lives. Therefore, it favors collective bargaining and it urges that workingmen share in the management and profits of the concern in which they are working. It favors private ownership, and therefore, for consistency's sake as well as for the sake of human brotherhood, human self-control and self-development and the proper distribution of the resources of the earth and the effects of human labor, it wants the working people to share in the ownership of the things with which they work. For the permanent success of its proposals, it urges that they be adopted gradually.

Catholic labor leadership does not pin complete reliance upon the machinery of economic systems. It looks to an economic arrangement that can be used to more advantage for the honor and glory of God and the salvation of souls. Intermediate to this final aim is the welfare of the American people and the people of the whole world. For we live burdensome years until we move out of the house which we have been aimlessly constructing during the century past.

CATHOLIC PIONEER CAPTAINS OF INDUSTRY

THOMAS F. MEEHAN

AMONG the captains of industry who laid the early foundations of our great national prosperity the Catholic contribution was notable. As he was in so many other activities, Charles Carroll of Carrollton, the "Last of the Signers," is to be found as a leader here also.

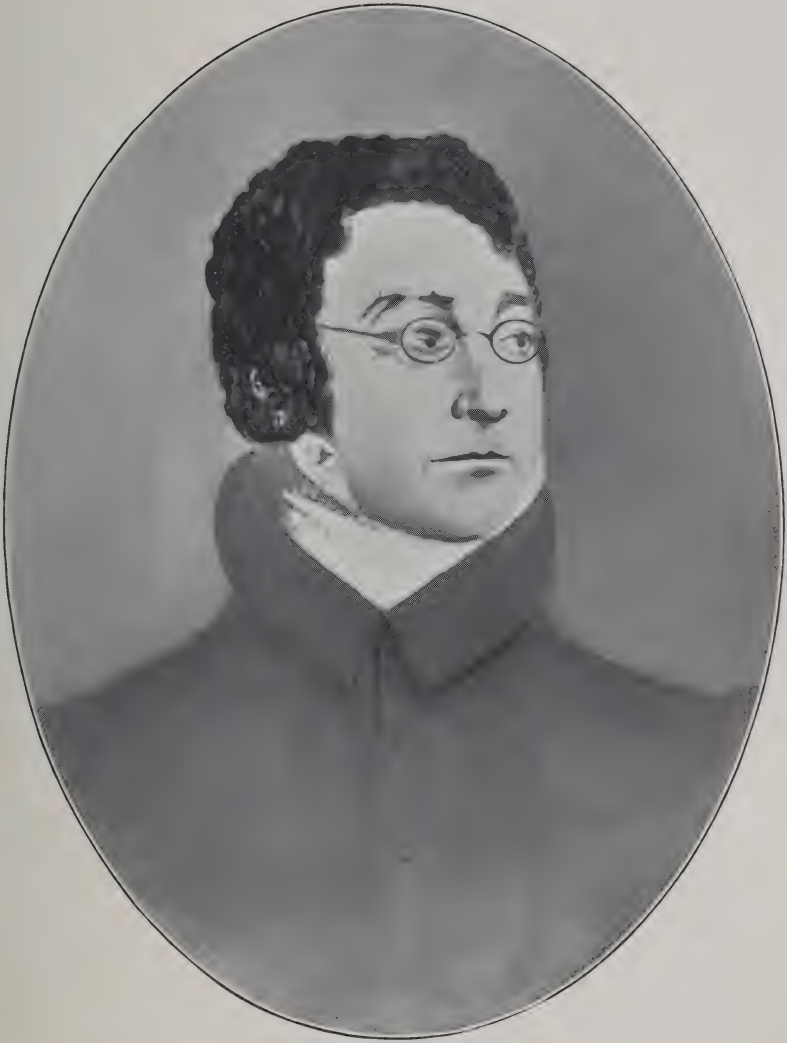
"He was mentor, guide, leader and banker, for his whole section," declared Leonard, his latest and most detailed biographer. "In fact he was the only man who had money to lend and wanted to lend it for the improvement of his people." With Washington he promoted plans for the opening up of the Western territories to emigration. Noting that the continuous cultivation of tobacco was impoverishing the land, Carroll persuaded the Ellicott family to start mills at what is now Ellicott City, and thus gave Maryland farmers the opportunity to raise wheat and begin a large and profitable export trade.

He was chairman of the committee that obtained the charter in 1827 for the Baltimore and Ohio, the first railroad company organized for a general transportation business, and, on July 4, 1828, he formally laid the "corner stone" of the enterprise. When the first train ran over the primitive roadbed from Baltimore to Ellicott's Mills, it was at Carroll's neighboring residence that the celebration of the successful trip was held. He was past his ninetieth birthday when he engaged so actively in this pioneer railway enterprise.

He had previously, after peace was restored, invested a considerable sum in the Baltimore Patapsco Iron Works so that it could enlarge its plant and engage in the modernized manufacture of the fundamental metal. Another of his ventures was the Potomac company to open and extend the navigation of the Potomac River. He was the richest capitalist in the Province and he was always willing to advance money to build mills, roads, or for any legitimate project that promoted the progress of the community. In the First Congress, under the Constitution, he served as a Senator from Maryland, and his cousin, Daniel Carroll, as a Representative. This Congress met in New York in 1789 and they, and other members, lived there at No. 52 South Street.

Charles Carroll ranked next to Washington in the value of his services to the patriots' cause and he gave more time and more money to aid it than any other of his contemporaries. He was the first and the richest man to sign the Declaration of Independence and the last of the signers to die. There was no Secretary of the Navy in those days, so, when in 1794 the then Secretary of War, who had charge of the operations for the government, began the construction of the new United States Navy, at Washington's suggestion, Charles Carroll was made the leading member of the commission to plan the ships, the other members being Andrew Ellicott, an engineer of great ability, and Captain John Barry. Ellicott was one of the family Charles Carroll persuaded to inaugurate the Maryland mill industry.

The site of Washington, the Federal City, when it was acquired for the capital, was owned by two Catholics, Notley Young and Daniel Carroll, called "of Duddington," to distinguish him from his kinsman, Daniel Carroll of Rock Creek, who was a brother of the first American bishop, and one of the three Commissioners who purchased the land in behalf of the Federal Government and laid it out as the District of Columbia. Carroll's section was what is now known as Capitol Hill. He had previously offered to give it to Bishop Carroll for the location "for establishing an Academy." The offer was refused and the site selected was "George Town, Potowmack River, Maryland," our first



Dominic Lynch

Catholic College, (1785). The bishop thought the place too remote, and settled on Georgetown, then a supposedly future great seaport town.

It was expected that the new capital would attract foreign trade and become a great commercial centre. A big speculative boom was indulged in and fortunes were lost before the bubble burst, promoting docks and warehouses that were to realize this dream. One of those ruined in the crash was James Barry, an Irish merchant who came to New York from Cork, in 1788. He was the intimate friend and business agent of Archbishop Carroll, and during his residence in New York (1788-1794) became the friend of William Magee Seton, the husband of the founder of the American Sisters of Charity. Mother Seton's diary and letters have many grateful references to the help and kindness for which she was indebted to her dear friends, the Barrys, during the tribulations of her widowhood and the early days of the religious Institute she founded.

Luke Tiernan, a Catholic merchant of Baltimore, was also among the incorporators of the Baltimore and Ohio Railroad. He amassed a fortune as an importer and one of his ships brought over from England, the first locomotive used by the Baltimore and Ohio. During the War of 1812, he was one of the committee of seven named to provide for the defense of Baltimore. In 1816 he purchased, as one of the trustees, the ground on which the Cathedral of Baltimore was built. He was the first treasurer of the Maryland branch of the African Colonization Society for the voluntary transportation of free blacks to Africa. Charles Carroll was president of this organization, which was the direct factor in the establishment of the Republic of Liberia. Michael Tiernan, a cousin of the Baltimore importer, was a wealthy merchant of Pittsburgh, whose daughter Eliza became Sister Xavier, the first American Sister of Mercy. When she joined the Pittsburgh community, February 2, 1844, she gave it her substantial paternal inheritance. She died March 9, 1848, of a malady caught in ministering to the sick poor. Her father was the first president of the Merchants Bank of Pittsburgh, and one of the most generous benefactors of the Church and its institutions in that city. Michael Tiernan was born February 25, 1783, at his father's place near Martinsburg, Virginia. He became the richest merchant in his section and died at Pittsburgh, April 10, 1845.

Luke Tiernan was born in the County Meath, Ireland, in 1757; emigrated to America in 1784 and, after a stay at Hagerstown, Maryland, settled in Baltimore in 1790. With Kingsmill Davan he engaged in the importing and general commission business, but dissolved this partnership and continued for himself at No. 155 Baltimore Street. Thomas Jefferson appointed him General Commissioner of Bankruptcy, on June 17, 1802. Henry Clay was one of his intimate friends and a frequent guest at his house. In 1812 he was most prominent and active in the Committee for the defence of Baltimore and the support of the Government in the war with England. In December, 1823, he was president of the Hibernian Society, which established the Oliver Free School, the oldest free school in Baltimore. He died November 10, 1839.

Pennsylvania's Catholic signer of the Constitution of the United States, Thomas Fitz-Simons, was another of our pioneer industrial leaders. Born in Ireland in 1741, when he died at his residence, No. 220 Arch Street, Philadelphia, August 26, 1811, the *Daily Advertiser* paid this tribute to his memory:

> On Monday 26th, the 70th year of his age, Thomas Fitz-Simons, Esq. He was justly considered one of the most enlightened and intelligent merchants in the United States and his opinions upon all questions connected with commerce were always regarded with respect and even homage by the mercantile part of the community. He filled many important stations, both in the General and State Governments with great reputation during the Revolutionary War. In private life he was eminently useful.

> Hundreds in various occupations owe their establishment in business to his advice and good offices. His friendships were steady, ardent and disinterested. He possessed an uncommon firmness of mind upon all occasions except one and that was when his friends solicited favors from him. From his inability to resist the importunities of distress he suffered a reversal of fortune in the evening of his life. Even in this situation his mind retained its native goodness and hence it may be truly said, after many and great losses, he died in the esteem and gratitude of all classes of his fellows citizens.

Fitz-Simons was the partner in business, as importers and merchants, of his brother-in-law, another Irish Catholic, George Meade, the grandfather of the Union commander at Gettysburg and of the admirals of that name in the Navy. During the campaign of Washington's army at Trenton, Fitz-Simons commanded a company of the Philadelphia militia. In addition to being one of the drafters and signers of the Constitution of the United States, he was a member of the Congress of the Confederacy and of the first three Federal Congresses. In the latter he was the first and chief promoter of the inauguration of what is now the American protective tariff system and was regarded as one of the ablest and most efficient members on questions of commerce, finance and exchange. Alexander Hamilton testifies to the help he gave him in establishing the financial policy of the Government and in funding the debt incurred in waging the Revolutionary War. The ruin of Robert Morris, whom he had heavily endorsed, dragged Fitz-Simons down also, as they were most intimate friends. In the address from the Catholics of the United States to Washington, congratulating him on his election to the Presidency, Fitz-Simons was one of the four laymen who signed as representing the whole body of Catholic citizens. He was a director of the Bank of North America and president of the Delaware Insurance Company.

Heading the list of New York's merchant princes, contemporary with Fitz-Simons, and also a signer of the Washington congratulatory address, was Dominick Lynch, who came here from Galway in 1765. He had already accumulated a fortune as a merchant in Flanders during the French wars and is reputed to have brought over a larger amount of cash capital than any individual arriving before him. As the head of the firm of Lynch & Stoughton he became a leading importer and also engaged in the land development schemes that then opened up the central and northern sections of New York State. He founded the present city of Rome on land he owned. His son Dominick was one of the first students at Georgetown College and later continued his father's business in New York, where for a generation he was a social leader as well. The first Italian Opera Company gave the first opera, "Il Barbiere di Seviglia," ever sung in the United States, under his patronage, at the Park Theatre, New York, November 29, 1825. He brought them here in one of his own ships. The senior Dominick Lynch led his associates in founding Saint Peter's, the pioneer parish of what is now one of the greatest Catholic dioceses in the whole world.

With him was Andrew Morris, another intimate friend of Bishop Carroll, a merchant who enjoyed the distinction of being the first Catholic to be elected to public office in New York. He served as an assistant alderman for the First Ward, 1802-1806. As treasurer he supervised the building of old Saint Patrick's Cathedral, to the fund for which he was the most generous contributor. An active assistant in all such work was Cornelius Heeney, a fur merchant, John Jacob Astor's first partner in that business. Heeney landed here penniless from Ireland in 1798. He was a bachelor and when he died in May, 1848, he left all his great fortune in charity. He had his estate incorporated as the Brooklyn Benevolent Society and its income brings in about $25,000 a year for the benefit of the local Catholic orphans and the poor.

Morris and Francis Cooper were directors in the Mechanics, one of New York's first banks, as it is now one of the most important. They also were trustees in the

Bank for Savings, better known as "the old Bleeker Street" Bank, the first of the savings banks, and long, until supremacy was wrested from it by its Catholic rival, the Emigrant Industrial, the head of the local roll. Francis Cooper was the first Catholic to be elected a member of the New York State Legislature in which he served several terms with special credit. It was to admit him at his first term that an anti-Catholic oath foisted on the code by John Jay, when the State Constitution was adopted, had to be repealed in response to the protests of New York Catholics.

In western New York, the brothers, John C. and Nicholas Devereux, shipping merchants from Wexford, Ireland, were the most influential promoters of the development of that section. They were also most energetic in organizing congregations and even issued an edition of the New Testament from Utica, in 1828, for the instruction of their brethren in the Faith. The stereotype plates for this they imported from Dublin. To their generosity likewise was due in great measure, the inauguration of the fund that established the American College in Rome.

Matthew Cottrill and James Kavanagh were noted merchants and shipbuilders in New England. Saint Patrick's Church at Damariscotta, the oldest original church building now in New England, was built by Cottrill for his workmen and neighbors. Kavanagh's son Edward served his country as a diplomat in Portugal, as the solver with Lord Arbuthnot of the vexed Northeastern boundary dispute with England, and as Governor of his native State of Maine. He was the first Catholic to hold such an office in New England. The Kavanagh school at Portland was erected by his sister in his memory.

As publishers, Mathew Carey and Thomas Lloyd were pioneers in Philadelphia, where Lloyd's grave is marked by a monument that describes him as the "Father of American Shorthand Reporting," a tribute placed there in accordance with a resolution passed at the national convention of the stenographers of the United States. He served as a lieutenant in the Maryland Line during the Revolution and after was assistant to Mathew Hillegas, the first Treasurer of the United States. Other Pennsylvanians notable in this field were Francis A. Drexel (1824-1885) of the great banking house of Drexel & Co., who left his fortune to be devoted to religious and charitable purposes. This is being done by Mother Katherine Drexel in her schools and missions for Indians and Negroes. Thomas Lynch (1854-1914) was for more than forty years manager of the immense coke and coal industries of the H. C. Frick and the United States Steel Corporations. He was connected with a number of financial institutions and was the father of the "safety first" movement in the coal industry by which the dangers of mining have been minimized.

A Western type of the early captains of industry, a man with a most romantic record but little known among his Catholic brethren, was John Mullanphy, one of the founders of St. Louis, Missouri, and a philanthropist whose many and practical charities are still active, long years after he has passed to his reward. To him St. Louis owes the local establishment of the Sisters of Charity; the educational establishment of the Religious of the Sacred Heart and the Jesuit novitiate, besides many other instances of charity and benevolence. Writing about him (July 19, 1794) to Archbishop Troy of Dublin, Bishop Carroll of Baltimore said:

> Mr. Mullanphy is the person, who during his residence here (he was then visiting Dublin) has conducted himself much to his credit and, I hope to his temporal advantage. Regular in the discharge of his religious duties he has commended himself to general approbation. . . . He has discernment and information fully sufficient to make known to your Grace, whatever you may desire to hear concerning the ecclesiastical and political state of this country.

Mullanphy was born near Enniskillen, County Fermanagh, Ireland, in 1758, and in his twentieth year went off to France where he served several years in the Irish Brigade. He returned to Ireland at the Revolution period, married and emigrated to Philadelphia in 1792. Within a year he moved to Baltimore, and in 1799 wandered off again to Frankfort, Kentucky, where he soon prospered as a merchant. Early in 1804 Charles Gratiot persuaded him to branch out to St. Louis, a rising town on the Mississippi, where his ability to speak French united to remarkable enterprise and business sagacity made him the leading merchant. In two battles of the War of 1812, he put his military experience in practice. He was in Baltimore when the "Star Spangled Banner" was written in September, 1814; and in the trenches at New Orleans with Jackson. Some of his own cotton bales were used to make the ramparts before which Packenham met defeat. Knowing the commercial results of peace, Mullanphy bought up as much cheap cotton as he could get hold of and hurried it across the ocean to England where he sold it at an immense profit which he brought back in gold and disposed of to the Government to make up part of the capital of the Bank of the United States. He was instrumental in having a branch of the bank opened at St. Louis, in 1829, and was one of its directors until his death. For the construction of the Louisville and Portland Canal he was the largest contributor. He had fifteen children, seven of whom lived. The eldest daughter, Ellen, died in Paris, in 1827, as a novice in the Convent of the Sacred Heart, one of Mother Barat's first postulants; another daughter, Mary, was the wife of General W. S. Harney, and several of the grandchildren made brilliant matches both here and abroad. In his will he left $25,000 for an aged widows' home and for boys' orphanages. In St. Louis his name lives in the Mullanphy Hospital and Mullanphy Orphan Home and in the Biddle Home and Saint Ann's Foundling Asylum called after his daughter, Mrs. Ann Biddle. Unlike so many others of our pioneer Catholics his children and their families continued in the active practice of their Faith. It is estimated that more than fifty of John Mullanphy's descendants were engaged in the World War.

His son Bryan inherited his father's generous nature, but chose the law, not business, for his avocation in life. He was a judge for four years and served as Mayor of St. Louis. He died (1851) a bachelor and left an eccentric will by which one-third of his estate was left as a fund to the city "to furnish relief to all poor emigrants, passing through St. Louis to settle bona fide in the West." This now amounts to about $1,250,000 and conditions make it impossible to carry out the expressed intention of the will. Indeed it never was carried out, most of the income having been eaten up by the salaries of the politicians administering it. Several attempts have been made to change the nature and management of the trust, but the Missouri Supreme Court (January 26, 1920) decided adversely, although the new federal immigration laws clearly make its operation impracticable.

At the close of the year 1817 an effort was made to direct a portion at least of the immigration from Ireland, that even then was steadily increasing from the seaboard cities, into the agricultural districts of the West. Active in the movement were Doctor William James Macneven in New York; Mathew Carey and William Duane in Philadelphia; Luke Tiernan in Baltimore, and John Mullanphy in St. Louis. They were all men of financial standing and with a number of associates they organized the Irish Emigrant Association of New York with proposed branches in the other cities.

Preparations were then under way to form a State out of the Territory of Illinois which included not only the present area of that State, but Wisconsin and a part of Minnesota also. It was desirable land for settlers and various projects were being exploited to secure tracts of it through grants from Congress. The Irish Emigrant Association was organized to secure from Congress, in trust, ten townships, six miles square, in the Illinois Territory, east of the military bounty lands, each alternate section "to be settled by Emigrants from Ireland," who would be vouched for by the Emigrant Association as "moral and industrious men." Only such were to be allowed to contract for the land, which was to be sold to them at two dollars an acre, on a credit of four years for the first third; eight years for the second, and twelve years for the last instalment, with interest on the several sums. Each settler was to engage to improve twenty of every 100 acres and to erect a suitable dwelling house. Not more than 640 acres were to be taken by any one settler, and if specifications of the contract were not complied with at the end of twelve years the lands were to be forfeited back to the United States. The memorial for this was presented on February 16, 1818, during the first session of the Fifteenth Congress and referred to the Committee on Public Lands. Although much influence was used to have it succeed, an adverse report was made on the bill because of technical objections to the terms of sale and the interest clause.

This setback dampened the ardor of the organizers of the project, and the memorial to Congress was not renewed although it stated:

> At no period since the establishment of American independence have the people of Europe, particularly the laboring classes, discovered so great a disposition as at present to emigrate to the United States. But the people of Ireland from the peculiar pressure under which that country has so long been placed have flocked hither in the greatest number and, perhaps, under the most trying and necessitous circumstances. They come, indeed, not to return and carry back the profits of casual speculations, but to dedicate to the land of their hopes, their persons, their families, their posterity, their affections, their all.

Doctor Macneven, again in 1826 partially revived the idea by organizing in New York the Emigrant Assistance Society. It was the canal and railroad building period and this Society helped to direct many of the incoming strangers to the sections of the country where they could find immediate employment. This Society continued its activities for several years and when its ministrations had lapsed, Bishop Hughes saw the necessity of such a body. In 1841 he was instrumental in having a number of Irish merchants organize another Irish Emigrant Society which is still in existence and which during the long period since has steadily cared for the incoming stranger.

In 1850 Bishop Hughes took another step to protect the savings of Irish immigrants as well as to coöperate with the Irish Emigrant Society in affording them a safe method of sending their earnings back to support their relatives in Ireland. At his invitation eighteen of these merchants joined in securing the incorporation by the Legislature of the State of New York on April 10, of that year, of the Emigrant Industrial Savings Bank. To-day this bank leads, by some eighty millions of dollars, its nearest competitor among all the savings banks of the whole United States. The incorporators of the bank who formed the first board of trustees were: Gregory Dillon, Robert B. Minturn, Joseph Stuart, William Watson, Terence Donnelly, John Nicholson, Felix Ingoldsby, Andrew Carrigan, Peter A. Hargous, James Kerrigan, John Milhau, John Manning, James Matthews, Hugh Kelly, John McMenomy, William Redwood, John P. Nesmith, and Fanning C. Tucker. Gregory Dillon was elected the first president. On December 31, 1850, the 265 depositors had $34,935 to their credit and a small dividend was declared. Since that date up to the present (November, 1922) the depositors have numbered 955,000. The formal statement of July 1, 1922, showed that there were then 193,440 open accounts amounting to $218,889,219, and that the total resources of the bank had reached the enormous sum of $243,992,073, making the institution by far the most important of its class in financial standing in the country. Up to January 1, 1916, the total deposits received amounted to $725,137,000 and the amount in interest paid depositors during the sixty-six years was $90,639,000. Business was begun in October, 1850, in a small rented building at 51 Chambers Street. Gregory Dillon continued as president until his death in 1854, when Joseph Stuart succeeded him, and a new banking house was built in 1858. Mr. Stuart resigned in 1865 to be succeeded by Henry L. Hoguet, whose administration lasted until his death in 1891. He was one of the most active influential Catholics in New York all during a very busy life and the bank's prosperity and progress was uninterrupted under his direction. Its constantly increasing business necessitated enlarged quarters and another new building had to be erected and was occupied on April 18, 1887. James Olwell was the next president, but ill-health forced him to resign in 1892, and James McMahon followed him in office until 1906 when he handed over its duties to Thomas M. Mulry, who died March 10, 1916. This administration constituted the most successful decade in the history of the bank and one of its accomplishments was the erection of the present magnificent banking house and office building on the site of the old structure. Mr. Mulry's successor was John J. Pulleyn who, continuing the wise policy of his predecessors, finds himself at the head of the nation's most affluent savings depository.

Hibernia banks have been established in San Francisco, New Orleans and Chicago, following the New York precedent. In the course of years, however, they have lost the distinctive racial and personal character intended for them by their founders and which in the New York institution has been maintained with such marked fidelity to tradition. It is reasonable to attribute much of the phenomenal success, material and otherwise to this fact.

On the Pacific coast Peter Donahue and his brothers, James and Michael, are linked with the progress of the city of the Golden Gate. He was born of Irish parents in Scotland, January 11, 1822, and came to New York as a boy. He became an expert machinist in the Roger's locomotive works and in 1849 joined the gold-seekers on the Pacific coast. He started a blacksmith shop with his brothers which in time developed into the immense Union Iron Works, one of the greatest concerns in the iron industry. A strong believer in San Francisco's future, he engaged extensively in the promotion of the gas, railroad and other public utilities, and was notable as a public benefactor. He never accepted public office and died November 26, 1885. Eugene Kelly also belonged to the group of men who were prominent in laying the foundations of San Francisco's prosperity. Born in the County Tyrone, Ireland, November 25, 1808, he emigrated to New York in 1834 and first engaged in the dry goods business. Later he went to St. Louis and from there to California during the gold excitement of 1850. As a merchant and banker there he amassed a large fortune, the interests of which took him back to live in New York in 1856. Until his death, December 19, 1894, he was identified with the Catholic charitable, educational and social movements of the metropolis. The Lady Chapel of Saint Patrick's Cathedral, Fifth Avenue, begun 1901 and finished 1906, was started by a memorial gift for that purpose by his family. During the reconstruction period in the South, after the Civil War, Mr. Kelly was interested in the financial rehabilitation of a number of the railroads of that section.

THE CATHOLIC IN PRIVATE FINANCE

GABRIEL A. O'REILLY

THIS article is based upon considerations which are believed to be fundamental in business,—all business, whether expressed in production, manufacture, distribution, finance or otherwise. Because of the nature of the subject, certain features peculiar to the financial situation receive special attention. The point of view throughout is drawn from experience and business contact which, in the larger part, have had to do with those not professing the Catholic Faith. The hope is to present a treatment of the subject which, to some extent at least, may serve as a guide to the Catholic business man or banker who has not given the subject particular thought, and at the same time, to develop certain business principles which should be of interest and value to men in business and finance, regardless of particular religious belief. The problems of finance are just business problems, although perhaps more difficult in certain of their phases, and any attempt to solve them apart from the foundation facts of business generally would of necessity fail to reach the point.

Nearly everybody nowadays seems anxious to contribute something to the cause of business efficiency, to help to secure greater smoothness in the business machine, less waste, higher production, larger profits, and not the least important, greater happiness for the individual. It is our particular pet subject. Some of us actually work at it. Most of the rest of us talk about it, and the small remaining fraction have a decidedly friendly interest in its success and are pleased when some new evidence of its fuller development is presented. It is everywhere. The movement has assumed national proportions, and the end seems nowhere in sight.

Nor is it a mere whim, or a fad, or something which is being treated casually. The people most actively interested show every evidence of a willingness to pay whatever price may be required, and a determination to stick to it until results are accomplished. In the big industrial concerns, and on a smaller scale in commercial and financial establishments, this movement is conspicuous. High priced psychoanalysts are working early and late in an effort to put the business situation in better shape, to reduce friction in the human machine, to keep the round peg in the round hole, studying reflexes and convolutions, and trends and other new sounding human things to the end that each man may be able to give most to his work with the least harm to himself. Work which will be profitable all around is the idea.

A perfect machine is being sought after. Architects and engineers of a number of new kinds are doing wonders with the housing and equipment and arrangement features of the problem. Light, air, heat, comfort, the way to sit at a desk and the way not to sit, safety, rest, recreation, amusement, health, all or at least most of which under the old dispensation were just taken for granted and not worried about, now are treated as fundamentals in the business relationship. It is felt that the employee, the customer, the client, are too far removed from each other, with the result that production and manufacture and distribution and finance all are falling short of realization of results which it is theorized can be produced if a more intimate basis of relationship and better business conditions are established.

And is it all worth while, or in the colloquial "are we getting anywhere with it." In one sense, at least, yes, certainly. A better race of workers, better physically and every other way, is being produced. Many of the business worries which formerly burdened the individual so heavily have been removed. Much of the drudgery of work has been eliminated, and a new conception of business comfort is becoming known. This is all desirable and admirable, and as it should be. Work, the fullest measure of it even, performed under proper conditions cannot but improve the worker. In this sense, the experiment, for the movement still is in this class, is proving a pronounced success. If this is what those responsible for the development of the idea have in mind as their objective, then they are to be hailed as true benefactors of humanity. And the measure of credit due them should not suffer either from the fact that the idea of better business and bigger profits for themselves is responsible for what is being done. Rarely do they claim credit for more than good business management and decent treatment for employees or others with whom they maintain business relations.

But if we should ask, is this efficiency or welfare movement proving successful in the sense that these workers, these customers, these clients are being made satisfied with the relationship in which they find themselves a part, then the answer must be "No,"—a decided "No." The relationship still seems to lack something essential, something which is well beyond the reach of psychoanalysts, or architects, or engineers. There is a spiritual element which belongs. The experiment thus far has lacked nothing but a soul. There have been notable exceptions, but in general the movement has not yet passed much beyond the mechanical stage. There are high class concerns in which welfare work has been conducted upon such an intelligent plan as to reach far beyond the mechanical. But these are not sufficiently numerous to justify any assumption that the end of the problem is near or even possible, unless a new element of force is added.

It might seem strange that men, who have demonstrated the possession of such a splendid disposition to expend lavishly in the interest of the production of better conditions for their employees, their customers, their clients, should not have realized before now that the most important thing in the business relationship, the thing which can be depended upon most firmly, and which will bear most permanently upon business success is peace of mind, something which can come only from a reasonable measure of satisfaction on the part of the individual with his place in the business scheme, however modest and unimportant a place it may be. Naturally, such a condition must be rather general in business to lend soundness to the theory suggested, otherwise it would be a very pronounced case of the occasional lamb and the shearing, or perhaps slaughter.

Nor is it a question of charity or of giving. It would be difficult to imagine a quality of mere giving which would confer upon anybody the kind of satisfaction with conditions which the highest type of business success demands. It is unfortunate, but all too true, that the beneficiary of charity occurring in a business relationship is so prone to consider and treat it as something apart. It expresses a quality of sentiment which he feels should not be confused with business. The product of charitable intention too often is treated as so much "velvet," and business plans are carefully kept in a special class, where sentimental considerations are not in control.

Nor is necessity to be considered as the true guide. It is the right and the wrong of it which counts, each man receiving the measure of benefit and consideration to which he is entitled as a matter of justice, and each man realizing that he is receiving this measure, not as a matter of charity or generosity, not because of some position of strategic strength he may occupy, but because it represents that which is his. The striker who, because of the importance of his position, is able to wrest from his employment benefits to which he is not entitled, does not, because of that fact, entertain a more kindly or pleasant feeling toward his employer. The employer who, as a matter of advantageous position, is able to force a perhaps unjust reduction in the wage scale of his institution, does not find in this fact any reason for being better satisfied with his employees or more strongly drawn to them. The banker, the merchant, the bank customer and the man who buys merchandise, all derive a degree of pleasure from a contest in which they come out winner. They may or may not sympathize with the other fellow, the loser, but they certainly do not think more highly of him because he has lost. They may stand up and shake hands after a fight, but there is no theory of undying friendship involved in the handshake.

The right and the wrong of it,—this, it would seem, is the next detail in the business efficiency problem which must be solved. Improvement through mechanical means can accomplish much, but the history of this movement of which we speak, has shown clearly that in the business situation the mechanical has its limitations. There is a point beyond which it does not seem able to go. And many of the recent expressions of opinion upon the mechanical experiment seem to show that this point has been reached, and to suggest that something new be tried. The movement has stopped short of satisfying anybody. Creature comforts have been increased, but peace of mind has not come. Men fight against the conditions of their employment, against the conditions under which they must buy goods, and sell them, against the conditions under which they must borrow money, and lend it. They are not satisfied, and when dissatisfaction exists on such a large scale, it would be unfair to say that it is due to plain, human perversity or unreasonableness. It is true of commerce, true of banking, true of any business relationship in which is involved the possibility of a conflict of interests.

What, then, is the difficulty? Certainly not that men in business are dishonest as a class, not that they are ungenerous or uncharitable, or even unreasonable. There is no lack of common decency in the world. The difficulty seems to be one of standards, the worshipping of false gods in business; the breaking away from the simpler, healthier business standards of earlier times, which we have been led to believe, but erroneously, would not serve the rush purposes of the present day. The machine is so big, so splendid, so well organized, as to delude us into the belief that it is humanly sufficient, that it will carry us on safely to greatest efficiency and success and happiness without an effort on our part to provide for our business journey safeguards which can be found only in considerations of character, of ethics, of morality, of religion. It is not moral standards which need checking up, although something might be said upon that side of the question, but the standards of business. The gulf between the good that is in men and the good they express in their business relations is altogether too wide.

If, then, we are to assume that the great weakness in the modern business machine is that it operates without proper reference to the ethical, the next step, naturally brings us to the question of religion. Does the idea of its inclusion suggest the things in business for which we seek? Is it possible that all of these wonderful lessons concerning human relations which come to us through religious experience represent no value in the business field, a field in which human weakness seems so sadly out of place, and human strength and virtue and morality are at such a high premium? Is it possible that the good things of religion, which play such an important part in the relations between parent and child, husband and wife, master and servant, ruler and subject, should lose all their force and virtue when it comes to a question of contact between merchant and customer, between banker and client?

Of course, if there is a better source than religion from which to draw the lessons and principles which may guide us in the selection of a proper path in business, let us resort to it by all means. If there is a better and safer and more all around profitable foundation upon which to build the business institution than is to be found in religion and its principles, let us find it and build upon it. But after a few thousand years spent in studying the problems of foundation materials, the world, non-religious as well as religious, has rather definitely decided that the Decalogue, these ten plain simple statements of what a human being should do and should not do, tells the whole story and tells it better than it ever has been told, or ever will be told elsewhere.

There is nothing new about the idea of utilizing the spirit of religion in business. Savage and civilized alike will be found disposed to include with the material things which come to them, some reference to the importance of a creative or responsible invisible power. To the savage, it is a fetish, sometimes benevolent, sometimes malevolent, a mysterious power which, without rhyme or reason understandable to us, assumes the form of things big, or spectacular. Sometimes they are destructive, as the lightning, the hurricane, the earthquake, the sun, the sea, or some other visible manifestation of an influence which cannot be controlled, or measured, or defined, but which is fundamental in their whole badly mixed up and little understood scheme of things. Sometimes, it is a spirit that lives in the earth, or the air, or the waters, sometimes it is just a spirit, a thing. Up at Suyoc, in the gold regions of the Philippines, the headhunting Igorot refuses to enter the mines to dig for the precious metal until he propitiates in one way or another, usually by a feast, the spirit that lives in the earth and controls the output of the gold. He uses his religion, such as it is, in business. He makes the most of what he has. In China, the farmer, not savage, but of a very low order of intelligence, before breaking the soil for his crops in the Spring, burns joss, or offers up sacrifices in the interest of getting as fully as possible into the good graces of the spirit which, according to his belief, makes crops grow or prevents their growth. He uses his religion in business. He knows no definite supreme being, but his blind reliance upon the power of "the Spirit that lives in sticks and stones," might well point the way to a more intelligent and more profitable business use of the spirit of true religion by those fortunate enough to possess it. True, the fetish of the Dyak in Borneo, or of the Ifugao in Luzon, or of the Chinese coolie, is not a religion in our sense of understanding, and hence, their faith in the efficacy of their sacrifices and offerings is somewhat differently based from ours. But in their case, as in ours, it is a reaching out toward the power invisible, and the desire to enlist the aid and sympathy of that power, and in this process material interests are by no means left out of consideration.

In more advanced stages of human development, in our Christian world, with a system of religion, with a code of morals unmistakable in its requirements, with a well defined and generally accepted understanding of the rules of right and wrong, it seems strange that men who believe should be falling away from the earlier Christian practice of beginning and ending each day's work with definite reference to the Supreme Being. These ancestors of ours believed in religion in business. And we, their descendants, believe in it too, but unlike them we fail to carry through; we still pray for "our daily bread," but between the spirit back of the prayer and the spirit in which we proceed to earn that daily bread, there is but slight resemblance. The spirit of the times, perhaps, but it is no less unfortunate for all that. It limits the effective value of our religious equipment, and takes from our business equipment a quality of strength entirely beyond the power of psychoanalysts, or efficiency engineers, or any other workers of mechanical prodigies, to replace.

Naturally, much will depend upon the manner of the introduction of the spirit of religion into the business situation, because men not interested religiously will be skeptical and will require a high quality of proof before accepting the new idea. It will not be enough merely to give things a religious appearance. I can recall a barber shop out West, years ago, in which, when my chair was tipped back, my eyes rested upon "Prepare to meet Thy God," lettered upon the ceiling. My sensations, as that very religious looking barber sharpened his razor, were far from those ordinarily associated with the idea of religion. I doubt if this particular effort to introduce religion into business proved a great success. It is easy to recall a line of restaurants which were scattered throughout the country twenty-five years ago. Walls and ceilings were covered with inscriptions of a religious nature which caused no little amusement among certain classes of patrons. These restaurants introduced religion into business, not through the frequently amusing inscription, but in the fact that they went into the highways and byways just as the Master directed, and found poor wayward creatures who were unable to fight the battle alone and gave them a home and honest work, and a chance to win back that self-respect, the loss of which so surely marks the beginning of the downward course. It was a splendid and intelligent religious impulse which was back of the idea, and years ahead of the times. And it must have been good business, too, as was shown by the fortune which was made and later lost, but not through any defect in the religious feature of the plans.

In the field of pure charity, (the above was not a charitable but a business enterprise), we find countless evidences of the power of a religious influence expressed in business. One of the most striking of these was the case of the House of Good Shepherd in St. Paul, Minnesota. For years this institution, in addition to its regular charitable work in the reformation of fallen women, served as a home for girls convicted in the municipal courts of one kind of delinquency or another, and sentenced to a term away from society. Ordinarily, the details of the work of this Sisterhood are screened from the world, but in 1898, in the course of what was known as the Selina Clewett case, it was necessary to go back of the scenes and bring out the facts of the history of this great institution. The action against the Sisters was for constructive false imprisonment, and was brought by Selina Clewett, an abandoned creature who had lived with the Sisters for years, and who was induced to bring the action by the editor of the *Lake Breeze*, then a virulent A. P. A. organ published at White Bear Lake.

The defense of the Sisters required a look into the life history of several hundred girls who, at the end of their term in this institution, had gone out again into the world. It was a wonderful story which was uncovered. Hundreds of these girls whose early records had ranged all the way from mere incorrigibility to crime, had been commended by the Sisters to men and women who believed in introducing the spirit of religion into their business. The girls were found happy, contented, prosperous, respectable, trusted, as nurses, house servants, factory workers, clerks, department chiefs, each of them a living testimonial to the good business judgment of these men and women whose lives knew no gulf between the morality of business and the morality of their private lives.

To the business man who is thoroughly practical in his religious beliefs, the desirability of the development of the spirit of religion in business will be taken for granted, without question. The idea will be accepted by him almost as a matter of religious obligation. To him business will express only one of the many practical opportunities presented for the demonstration of the working truths of his religion. But, not all men in business subscribe to the principles of religion, and not all business men who do subscribe are practical in their religious professions. Considering the field of business broadly, then, and taking business men as they are, it is clear that if we are to be practical and fair to all concerned, we must consider this question of religion in business on purely business grounds.

Business merit will be the test. Will it work? Will it pay? Or, in the colloquial, "will it buy anything?" Will it provide a broader and safer foundation upon which to build the business institution, and business relationships? Will it lend a new color of strength to the name appearing upon a piece of commercial paper or a bond? Will it put a new element of security into a business risk? Does it suggest a better use of the profits of business, and a dulling of the edge of disappointment when business losses come? Will it add to the pleasure which normal men get from their daily work? Will it make more substantial the joy of the winner in a business battle, and make even the loser's end worth while? Will it give to business a safer, cleaner, healthier tone, than is suggested in the modern idea of "get it while the getting is good?" Or, "charge all the traffic will bear?" Or "do the other fellow and do him fust?" Or "every man for himself, and the devil take the hindmost"?

If the spirit of religion will bring to the world of practical business unmistakable benefits like these, then entirely apart from any religious obligation, or any consideration of spirituality, it is worth while, just as thoroughly worth while as though it came backed by the seal of absolute scientific demonstration. The psychoanalyst, the efficiency engineer, have brought great values to business. This has been demonstrated beyond the possibility of doubt. But these experts work only on the details of an occupation, or a situation, or relationship. The spirit of religion goes farther and deeper than this and reaches the big things, the fundamentals; and structures built through it and upon it will remain and be dependable long after mechanical efficiency, of which we hear so much, is gone and forgotten.

But, someone might ask, is it not true that we know many men in industry, in commerce, in finance, who belong to no church, subscribe to no religious doctrine, but who are conspicuously moral in their business; who possess in a high degree these business virtues of which we speak? Of course, there are such men, thousands of them, we all know them, and we might add, thanks largely to this same spirit of religion. Need the fact that these men profess no religion, attend no church, subscribe to no religious doctrine,—need this fact isolate them from the benefits religion gives? Need a man's entire equipment be a matter of voluntary choice? Indeed, is there much in his equipment which comes to him as a matter of conscious choice? May not these cases be similar to that of the man who boasts of being "self-made," while perhaps twenty generations of industrious, hard-headed ancestors have studied and worked and suffered to make of him what he is? The poor little self-made equipment cuts a sorry figure in active life compared with the powerful influences which come with religion and refuse to go, even after generations have passed and the last vestige of conscious relationship with any religious organization or belief has gone.

This is one of the reasons why religion is the greatest power for good which can enter the life of a man. It comes in the beginning as a conscious effort of the will, but the good it brings remains and is handed down from generation to generation, frequently without effort on the part of those who enjoy it, and frequently, too, without any realization upon the part of the beneficiary, of its existence, or source, or the process by which it came.

And so it is that we find all around us in every department of business life men who, while they profess no religious beliefs, exemplify lives set firmly and permanently in the religious mould. They may spend their church time on the golf course, and as a matter of choice may believe in almost anything except religion, but in their daily contact with their fellow men, is to be found unmistakable proof that their religious ancestors built wisely and for all time. Unfortunately, though, it is always possible that one's ancestors may not have built thus safely, may not have created trends in the right business direction, may not have included in the fundamentals the big things in human relationships. If this happens to be the case, the individual is nearly sure to find himself constantly confronted by problems for which there is no solution unless in the fundamentals of human relationship which come to us most effectively and with greatest assurance of genuineness from the broad field of religious thought.

To the Catholic in industry, or commerce, or finance, the thought of religion in business, the fullest development of it, should be particularly significant. Upon him the obligations to bring the lessons and the spirit of his religion into such at least of his affairs as involve contact with the rights of others, should be unmistakable. If he believes as he should believe, he has no alternative. To him, with examination of conscience, with Confession and contrition, and the unavoidable obligation of restitution, the line of duty is clear, and if the gap between his system of faith and morals and his business system is noticeable, then only a plea of guilty can be entered. If he could believe, as he cannot, that honesty is a mere matter of business expediency, or of habit acquired, or of something desirable because it pays, his case would be much simpler and easier, and the penalty for unethical, or unmoral, or, to get back to first principles, unreligious business, would be much less severe.

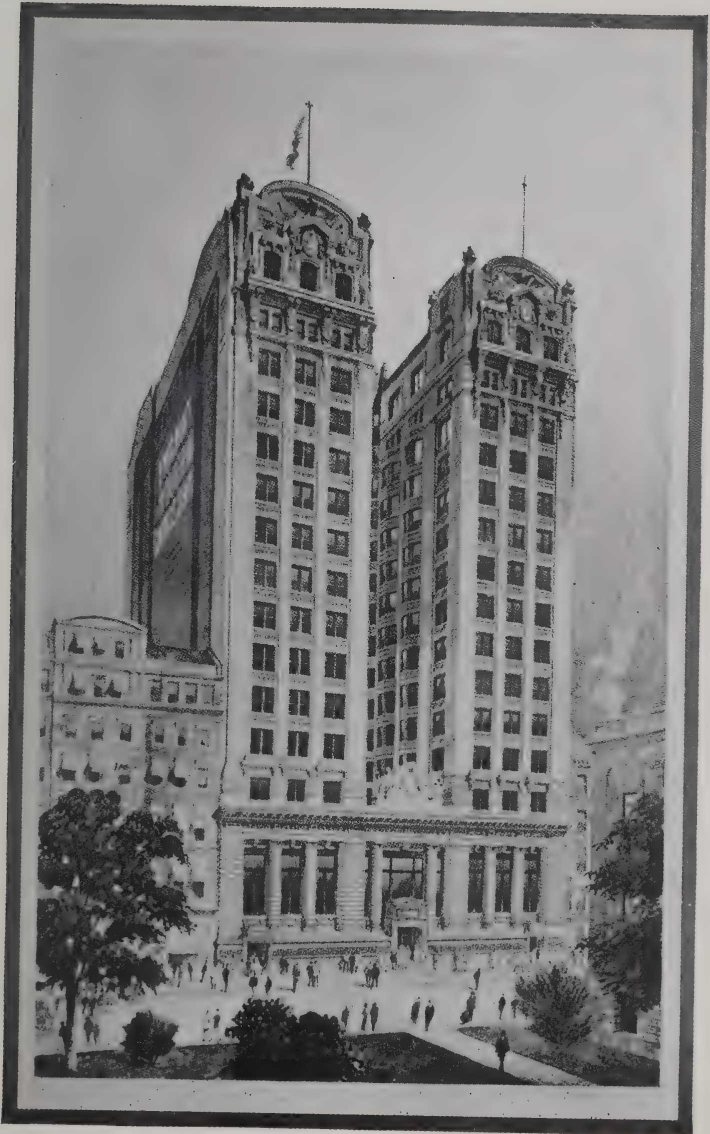
His Faith, his morality, his honesty in business or out of it, may not be better, or firmer, or stronger than are those of others whose religious views differ from his. But he possesses at least this advantage, in his religious life there are active, and constantly demanding attention, a series of checks and reminders and correctives which, if understood and practiced as they must be if he is to be even reasonably consistent, should make it a practical impossibility for him innocently to tolerate any business system which does not express some reference at least to the live working principles of his religion. If he stumbles in the moral department of his business, it must be with his eyes wide open and with a conscious disregard of the definite right and wrong of the case. If he is a practical Catholic, his business path necessarily must have much of the straight and narrow about it, or at least, of the straight. As a business man, he may introduce and utilize the spirit of religion in business; as a Catholic, he must.

But we know that in spite of all these business gifts and advantages which come to the practical Catholic through his religion, he does stumble in the moral department of his business, and all too often. How often, and whether he does better than his compatriots of different religious beliefs, or of no particular religious belief, it would be difficult to say. So, let us be modest and claim for ourselves only a fair working average, and let it go at that. In any event, it does not matter in the present connection, as this discussion is not of a better religious life to come from a proper business system, but rather of a better business life to come from what can be borrowed from the atmosphere of almost any religion. This is not a comparison of different systems of religion as such, but of different systems of business. The best system of business clearly is the one which operates with most definite reference to the great moral truths which Catholics are taught to believe are inseparably connected with religion. If we build our business, we Catholics, upon this foundation, we may hope to enjoy certain advantages over the others in the fact that our religion makes it easy for us to do so. If we fail so to build, the responsibility is correspondingly greater than theirs.

If the spirit of religion is worth while in industry and commerce, it is doubly so in finance, in banking, this because of the greater seriousness of the responsibilities which must be borne. The banker's case is not one in which merit will be based solely upon considerations of quality and price. True, he buys and sells and produces and trades and borrows and lends and enters into contracts, as do other men in the general field of business, and in each line of activity bears his full share of responsibility. But this is the easiest part of his work. The values in the general field of business activity are reasonably definite and determinable, and ordinarily, the obligations are unmistakable and standards of performance well established. The business man who falls below the mark in connection with these standards, is sure to place himself in a class very commonly recognized as undesirable. This general field of business is what the banker might call a first line. On this line, the rules have been well worked out and the way for a reasonably honest man is clear. But back of it is a great field in which the rules have not been worked out, and in which the way frequently becomes vague and uncertain even for the man we have learned to call honest. Here is where the banker finds nearly all of his serious human problems. Here is where his chances of error are greatest, and here is where he is in greatest danger of developing faults which, perhaps without realization upon his part, will place him in a class far below that in which the business public has come to place the banker of size and merit and character. In this field he must pass upon human values, must judge his fellow man and must express that judgment to others. Is the particular individual honest? What quality of moral risk does he represent? Is he good for his business requirements? Does he pay his debts with reasonable promptness? Is he cautious or reckless? Is his business judgment good or otherwise? The questions are not easy to answer and the harm resulting from a wrong answer, wrong in either direction, need know no limit. It is the case of a man standing in judgment before the world upon a fellow man.

Back of this line in this field of uncertain guidance and direction, the banker is nearly sure to find that the business rule of thumb will not nearly serve all proper purposes. He may not be better or more just or more generous than is his brother on the other side of the line, where the ordinary rules of business control, but at least the burden of responsibility for a right instead of a wrong judgment is much greater, and the need of some guide bigger and better than any rule of thumb or common business standard is more urgent. Is it unreasonable to believe that the needs of a situation like this strongly suggest the things so clearly expressed in the idea of a proper development of the spirit of religion?

The business of banking is peculiarly adapted to the use of the very best that religion can give. The men who produce and manufacture and sell, functions which ordinarily suggest processes largely mechanical, have come to realize in the light of modern business development that, after all, their really serious business problem is human in its most important essentials. Selling the institution, the big human unit back of the merchandise, has come to be recognized as at least equally important with the selling of the article of merchandise itself. But the man in finance, in banking, has come to realize, and this, too, largely through the experience of recent years, that his problem is nearly altogether a human problem. In a very important sense, all he has to sell is his institution. If the man feature of his business, the human relationship feature, can be properly managed, the rest of it will be easy. The only element of value in a financial statement which need be difficult of measurement is the character of the man back of it. Inexpensive clerks can provide very satisfactory service in evaluating all but one of the items in a credit consideration. A proper and just evaluation of that one item, the man in the case, requires not only familiarity with the mechanical elements involved in credit processes, but also a sound knowledge of men.



Emigrant Savings Bank, New York City

And even this is not enough. There must be not only good judgment of character, there must be back of that judgment a quality of character itself which will keep it free from the expression of the human weaknesses all too frequently found in men whose ability to judge is of the highest. If there are shadows in the character of the man who must judge the character of other men, these shadows, it is reasonable to expect, will find expression in the judgment rendered. This is the banker's real problem, to judge men and be just to them. And this is why the banker, of all men engaged in business, should have the highest regard for the value of character in business. He may not be better than the man in industry or commerce, but the nature of his business would seem to require a fuller use of the good that is in him.

One of the troubles of the banker who is unable to appreciate the value of the spirit of religion in his affairs is that the business world generally is disposed to put him upon a plane higher than the plane he would select for himself. We may not be fond of him, may not approve of his personality or style, but we do take him seriously and trust him. His honesty, his squareness, his dependability, we take for granted. His judgment of values, whether in men or things, forms the basis of our most important business ventures. We know that when he renders a judgment it will represent his best. We know that our innermost business confidences are safe in his keeping. So slight indeed is the chance that he will allow his personal interest to interfere in the discharge of his duty that the idea rarely occurs to us.

It is not that bankers as a class are better than other classes of men in business, but only that the requirements of the banker's position and the standards the public has built for him have forced him into the fixed habit of drawing more strongly upon whatever of fundamental merit he may possess than is common in most other lines of business activity. He may not profess religion, may not be aware of the presence of a single religious conviction or a drop of religious blood in his body, but whether he realizes it or not, and whether he deserves credit for it or not, he should represent an expression of the spirit of religion in material affairs which might well receive the attention of men in business everywhere.

VANADIUM, A ROMANCE OF CATHOLIC ENTERPRISE

J. ROGERS FLANNERY

THE most revolutionary advance in the steel industry in recent years was the incorporation with the metal of vanadium as an alloy. The discovery of enormous deposits of this ore in 1905, enlarging its use from laboratory purposes to commercial possibilities, and the extraordinary growth in its manufacture from a few pounds to a tonnage of a million a a year, make the story of vanadium one of the most striking in American industry. The most interesting phase of it from the human standpoint is the fact that this development into such an enormous scientific, manufacturing and financial enterprise was carried through by two Catholic men, who had had only an ordinary common school education and but little manufacturing or financial experience in big undertakings.

James J. Flannery and Joseph M. Flannery, in 1903, when a newly-invented flexible staybolt was brought to their attention, purchased the patent, and, in the following year organized the Flannery Bolt Company. In 1905, while attending a convention in New York, they met a gentleman from South America, who told them of certain mining properties in Peru, which, he asserted, contained a small amount of vanadium ore. He declared that wonderful results came from the application of this to steel. Vanadium at that time was an element unknown to the steel industry in America, and there was but slight acquaintance with its nature outside of the laboratories in Europe.

The Flannery brothers became interested in the matter and searched every possible avenue for information.

Scientific libraries were ransacked and European scientists were called upon for data. Finally, it was decided to send Foster Hewitt, a mining engineer, and A. J. Thompson, an electrical engineer, to investigate the mining properties under consideration, and at the same time have them continue the research work. After a thorough examination they declined to purchase them. They had secured their reservations for sailing, when a rumor spread through the town in which they were staying that a large deposit of vanadium ore had been found in the mountains. Mr. Hewitt, despite the protestations of his associate, decided to investigate the discovery, and the result was the development of the ore mines which have given to the world the wonderful alloy, vanadium.

The report of Mr. Hewitt was so satisfactory that the Flannery brothers decided to purchase the properties. This was a very difficult financial problem to solve, but it was finally accomplished through the efforts of Joseph M. Flannery, who went to Peru to negotiate the transfer, supplemented by the executive capacity of James J. Flannery, who took care of the financial phase of the transaction.

The mining district was thirty miles from any kind of transportation and 16,000 feet above the level of the sea. Only the native Indians could exist at such a high altitude; trees even, could not grow at that height. The only means of conveyance were llamas, a species of camel, each of which would carry about 200 pounds of ore on its back. These animals were used in sending the ore from the mines to a point that could be reached by railroads. The engineering problems to be decided were stupendous.

Vanadium ore had never been treated on a large scale prior to the entry of the Flannery brothers into this field, and metallurgical problems to be conquered before a process could be satisfactorily worked out required a number of years. These two men, with characteristic determination to succeed at all costs, kept striving after the desired process long after many engineers and scientists had advised them that their quest was hopeless. The task of mining the ore, bringing it 3000 miles to Pittsburgh, Pennsylvania, working out a method of reduction and reducing the metal to a commercial product was finally accomplished, but the greater task of introducing the industrial world to the wonderful qualities of vanadium steel took more time. Service tests of every conceivable type were made in automobiles, locomotives, engines of all descriptions and in every phase of service in which steel could be employed.

Joseph M. Flannery was a man of wonderful vision and winning personality. James J. Flannery was of a solid and well balanced character and a constructive and financial genius, who changed the visions of others into accomplished facts. They searched the world for engineers who had some knowledge of the new element and J. Kent Smith, a distinguished English metallurgist, who was one of the pioneers in the applications of vanadium to steel, was secured, while B. D. Saklatwalla, of Calcutta, India, a famous metallurgist, was established at the plant to work out the problem of manufacturing vanadium on a commercial basis. Eventually, years of missionary effort and of many disappointments were rewarded by the adoption of vanadium as one of the greatest alloys by the steel industry of this country.

Until the Flannery brothers developed it, vanadium, owing to its scarcity, had a very limited industrial application. In spite of the wide distribution of the ore, no deposits contained a sufficient percentage to permit their profitable commercialization. Possible applications had been known many years, and Sir Henry Roscoe had succeeded in isolating the metal in 1867 through the medium of a delicate and difficult process, and had indicated its possible application in certain limited directions where the results obtained were proportionate to the high cost of the element. Traces of vanadium were employed in tinting glass, coloring pottery and oxidizing anilines.

When the French Government, prior to the entry of the Flannery brothers into the vanadium field, with its characteristic efficiency in promoting scientific work, employed a chemist to study the possible applications of vanadium to industrial ends, steel was suggested at the outset because vanadium had first been detected in a remarkably fine piece of Swedish iron and because Swedish iron ores, from which the best steel in the world had been made, contained vanadium.

To settle the question, whether vanadium improved the quality of steel, various samples of the latter were made and tested. Those containing vanadium gave higher tensile strengths and more elastic limits than corresponding samples with the same chemical composition exclusive of vanadium. At the time the tests were being made, no adequate supply of vanadium ore was in sight, in spite of the widespread distribution; but small quantities were available and the price was estimated at several thousand dollars a pound.

Working against these limitations, investigators, nevertheless, proved that the addition of small percentages of vanadium, never above three-quarters of one per cent, gave to steel a remarkable increase in strength without impairing its ductility, a phenomenon that cannot be secured from any other element used in its composition. Carbon, for example, increases the strength to a certain point, but induces brittleness, and even fails to strengthen when employed in large amounts, the result of further additions producing ordinary pig iron.

Pure vanadium has only an academic value on account of the difficulty of its preparation and its high melting point; but it was found that an alloy of one part vanadium and two parts iron was readily made, and melted at a temperature much below the fusing point of steel or iron. This alloy, known as ferro vanadium, is produced from vanadium pentoxide, or vanadic acid, by two methods, a strictly chemical process and by the electric furnace. Only the first is practical, as it gives an alloy free from carbon, which is always present in the electric furnace alloy and which gives rise to very deleterious vanadium carbides.

The large and exceptionally rich deposits of vanadium ore in the form of patronite discovered about 16,000 feet above sea level in the Peruvian Andes by engineers of the Flannery brothers, are the sources to which vanadium steels owe their present commercial status. In almost the natural conditions the ore is received at the company's factory at Bridgeville, Pennsylvania, and transformed first into vanadic acid and then directly into ferro vanadium. The process is rather complicated and has been commercialized at great expense on account of the remarkable value of ferro vanadium as a strengthening and purifying alloy for steel manufacture.

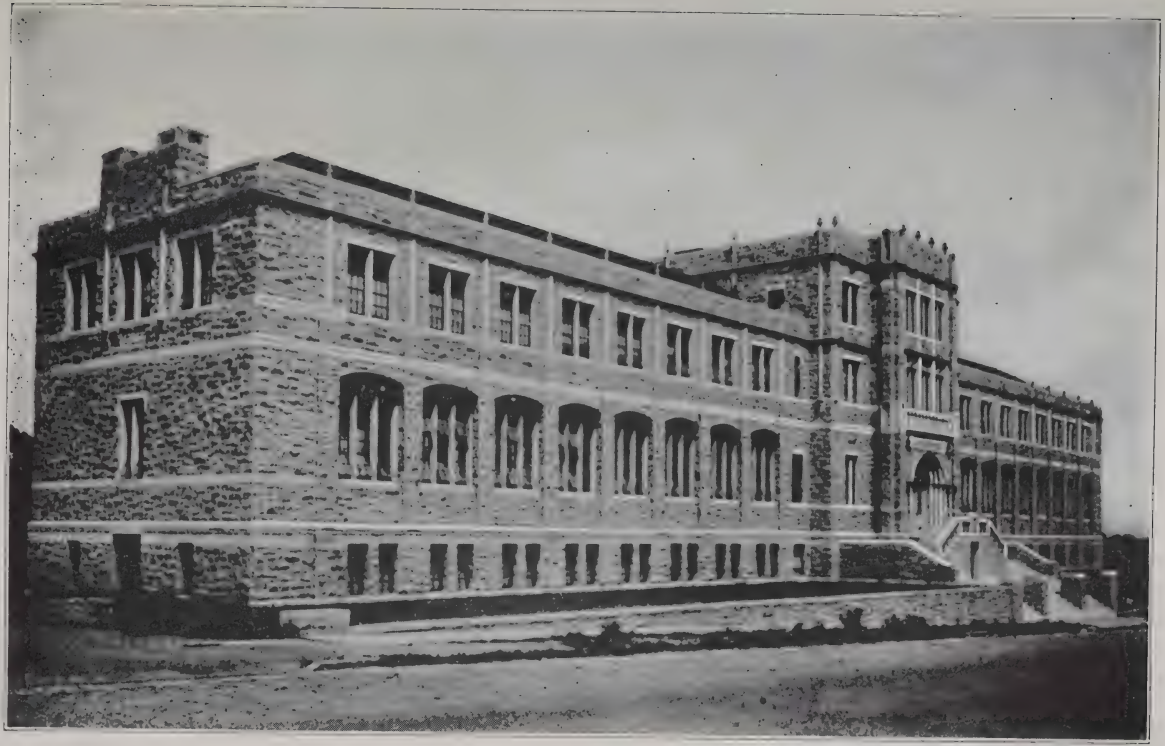
When impure, vanadic acid is a dark brownish powder that fuses into a brown red mass: when pure it is yellow, and when melted, crystallizes into beautiful, long, brownish-purple needles. Ferro vanadium is a glistening white metal that dissolves readily in a bath of steel or iron. It is added in small quantities in the open hearth surface, the crucible, or to the foundry ladle. It unites with oxygen and nitrogen and carries these elements away in a fusible slag, leaving the metal clean, homogeneous and remarkably strong.

Vanadium was first used in high speed tool steel. Such steels have the wonderful property of being harder at a red heat than when cold, and on this account they are used in cutting the solider metals at speeds hitherto impossible. In recent years, owing to the adequate supply of vanadium, it has been possible to apply it to cast steel locomotive frames, engine forgings, automobile parts, saws, cutting tools and all types of steel where extra strength and absence of brittleness are imperative. One of the principal characteristics of vanadium steels is their wearing qualities. Locomotive cylinders usually require reboring after they have made about 50,000 miles; Vanadium iron cylinders have recently covered four times this distance without appreciable wear and consequent loss of expensive energy.

The present needs require steels that can be readily machined, forged, rolled, cast or stamped; that will give the maximum resistance to pulling or disrupting stresses, and especially those that will not exhibit brittleness or a tendency to "fatigue" or crystallize. The proper application of vanadium to steels in which the other chemical elements are suitably correlated gives these qualities, and the proof lies in the fact that locomotives of the largest type, automobiles of the best grade and machines that were formerly limited in efficiency through the use of ordinary steels, are now doing superior service because of the introduction of vanadium steels into their construction.

When it is remembered that ordinary iron was used as a protective sheathing on the vessels employed during the Civil War and that we have passed progressively to the use of ordinary steel, then tempered steel, then alloy steels of various grades, into modern alloy steels of surpassing qualities, it will be seen how important is the problem of steel fabrication and what possibilities will open in the near future through the intelligent application of what is the metallurgist's most promising alloy, vanadium. Hundreds of modern manufacturers have already realized the advantages of vanadium steel over every other type of alloy steel for efficiency, strength and durability in widely varying lines of application, from a tiny engraver's burin weighing less than a quarter of an ounce, to a five ton casting for the frame of a mogul freight engine.

In 1911 Joseph M. Flannery transferred his activities



Martin Maloney Chemical Laboratory, Catholic University of America

from vanadium to radium, and from that time the entire burden of the vanadium operations devolved upon the elder brother, James J. Flannery. The expansion of the tremendous mining developments in Peru was the result of several trips made to South America by the latter. The extraordinary high altitude and the physical hardships he was compelled to undergo while in the Peruvian mountains affected his health later and eventually caused his death in 1920. As the use of vanadium developed, new methods in the reduction of the ore and in the recovery of vanadium were worked out as the result of years of study and investigation under the leadership of a man who never had even a primary education in chemistry. The great World War gave vanadium its greatest opportunity to prove its wonderful properties. It was classed as one of the most essential war materials by the United States Government and was practically withdrawn from commercial use.

Vanadium was used in armor plate for warships, tanks, cars and motor trucks and entered into gunshields, helmets, machine gun barrels, gun mounts, submarine parts, aeroplane engines and practically every phase of war material where great strength was required. After the World War, vanadium became even more generally used in almost every phase of industrial activity where steel is employed. Probably no greater demand to exhibit the innumerable virtues that vanadium possesses will ever be made on a metal than was the case in regard to this ore during the War, and its wonderful record at that time has broadened the use of vanadium among the engineers of the world who have had an opportunity to study its service record.

This is the romance of vanadium; and its birth into industry and its development into one of the greatest factors in the industrial world was brought about by two aggressive and far-seeing Catholics, James J. Flannery and Joseph M. Flannery.

And what types of men were these brothers who did so much for the industrial and scientific world? James J. Flannery, the elder, was one of the best known and most popular men in Pittsburgh with all classes of society. Of genial temperament, he had a smile and a kindly word for everybody and he never forgot his old friends of early days. He possessed an executive mind that enabled him to plan the many ramifications of the manufacturing, administration and financial departments in the development of vanadium. He was active in charitable matters and was one of the directing factors in all the important religious developments and charitable institutions in Pittsburgh for practically the entire period of his mature life. In addition to his vanadium activities, he helped organize the Flannery Bolt Company, an organization which revolutionized the art of staying in locomotive fireboxes and was its chief executive from its inception to his death. He was the pioneer in introducing modern apartment houses to the Middle West. A banker, a coal operator and interested in many other diverse industries, James J. Flannery rounded out a life of much usefulness to his country, to his Church and to his family. He should be an inspiration to all who seek success.

Joseph M. Flannery was about ten years younger than his brother, and died suddenly three weeks prior to the death of James J. Flannery. He was a man of winning personality, unselfish and of broad vision. No obstacle was too great to be overcome and his persistence in fighting for an objective was as outstanding as his marvelous ability to convince and convert others to the practicability of his dreams. While generous at all times, he confined his activities and energies to the working out of the great industrial problems confronting him.

EDWARD AND JOHN A. CREIGHTON

VERY REVEREND JOHN F. McCORMICK, S. J.

THE brothers, Edward and John A. Creighton, were pioneers in the opening up of communications across the western plains and leaders in every large undertaking for the upbuilding of the West, but they will be remembered best and longest by the association of their names with works of philanthropic import in Omaha.

Edward Creighton, the older of the two, was the fifth child of James Creighton, of County Monaghan, Ireland, and Bridget Hughes, of County Armagh. The Creightons came to America in 1805, making their home first in Philadelphia, but moving to Belmont County, Ohio, where Edward was born in 1810, and later to Licking County (1830), and finally, after the death of James Creighton, to Springfield, Ohio, in 1842. Edward received what education was to be had in those days in the country schools and made up for its deficiencies by private efforts. His religious training and instruction came from his mother and he also profited from the example and teaching of an invalid older brother, Henry, who died in 1851.

From his early boyhood Edward displayed the qualities of manliness, self-reliance and leadership which were to characterize his maturer years. The conditions of pioneer life were of a kind to nourish such virtues and the sturdy stock from which he came was able to take root and prosper in such environment. He was early thrown upon his own resources. When he reached his eighteenth year, he received a team of horses and a wagon from his father and set out to make his fortune. His first venture was as a wagoner on the pikes between Cincinnati and Wheeling and between Cincinnati and Cumberland, Maryland. But in spite of the nature of his employment he kept up his home attachments and returned regularly every year to help the family when his help was most needed for the harvests.

Mr. Creighton's first connection with the building of telegraph lines was through a contract to deliver poles from Dayton, Ohio, to Evansville, Indiana. Subsequently he was engaged in erecting lines between Dayton and Cincinnati, Dayton and Cleveland and Toledo and Chicago. In 1856 he went to Omaha and built one to St. Joseph, Missouri, and later that to Fort Smith, Arkansas.

The reputation he made for himself in this work was such that when the project of establishing a transcontinental telegraph line came up a few years later, Mr. Creighton was chosen to make the preliminary survey across the plains. This task took him on a stage journey from Julesburg, Colorado, to Salt Lake, and he mapped out the route as he went. His report to the promoters showed that the project was feasible and encouraged them to undertake it. But the California company raised difficulties, and accordingly Mr. Creighton was dispatched to the Pacific coast to bring about an understanding. His firmness and tact were successful and on his return he was entrusted with the building of the section of the line between Julesburg, Colorado, and Salt Lake. He began it on July 4, 1861, and with characteristic energy pushed it on to completion in the early fall. The first message over the wires was to his wife and was sent on October 17, 1861.

When the work was finished he was made general superintendent of the Pacific Telegraph Company. In this new position he was called on to construct many side-lines and extensions as well as to keep the main line open in spite of the attacks of the hostile Indians. Resigning his post in 1867, he engaged in the business of freighting goods across the plains to Montana, whither the recent discovery of rich mining resources was attracting crowds of prospectors and fortune-hunters. The business was a lucrative one before the advent of the railroads. He is also credited with having given the first great impetus to the stocking with cattle of the western plains. He was one of the founders of the First National Bank of Omaha and its president up to the time of his death.

The wealth which Mr. Creighton had acquired in these enterprises he used in the building up of the business of Omaha and in many unregistered deeds of charity. He was not allowed to carry out the great work of beneficence which he had conceived, for his death came suddenly, from a stroke of paralysis, on November 5, 1874, in his sixty-fourth year. His wife, Mary Lucretia (Wareham) Creighton, in founding Creighton College as a free school, bore testimony to the intention of her husband to afford to others out of his wealth the opportunities for education which had been denied him. He had always remained true to the religious teaching of his early years and on the very day on which he was stricken down by death he had knelt with his wife for morning prayers, as his custom always was, before setting out to his place of business.

John A. Creighton, the youngest of the nine children of James Creighton, was born in Licking County, Ohio, on October 15, 1831. He had his early education in the district school of the neighborhood and later entered St. Joseph's College, Somerset, Ohio, with the intention of becoming a civil engineer. But the death of his mother, in 1854, caused him to change his plans and he became the associate of his brother, Edward, in his enterprises. With him he took part in building the transcontinental telegraph line and in freighting goods to Montana. He opened a store for miners' supplies in Virginia City, Montana, and remained there some years amid the exciting scenes of a frontier mining town with its road-agents and vigilantes. A gold watch, now in the possession of Creighton University, testifies to the esteem in which he was held by the people of Virginia City, whose gift to him it was.

There was an Indian rising in Montana in 1867 and General Meagher, who was sent to quell it, asked for volunteers. John A. Creighton offered himself and was appointed commissary-general with the rank of colonel. He was not called upon, however, for active service, being mustered out a few months later.

Mr. Creighton married Sarah Emily Wareham in 1868, and from that time made his home in Omaha. He engaged in business there and was identified with many of the larger enterprises in the advancement of the city. His wealth, partly inherited from his brother and partly acquired by his own exertions, was invested in western mining properties and in Omaha real estate. He was interested in the Omaha Stock Yards, the street railways and the First National Bank.

Generosity in responding to the appeals of need was characteristic of him. His private donations were extensive, but remained unknown to all except the beneficiaries. He began his public benefactions when in 1888 he joined with his wife in erecting an addition to Creighton College. This was followed soon after by a considerable donation to Saint John's Collegiate Church, the Creighton University chapel. He established John A. Creighton Medical College for Creighton University and provided for other additions to the college group. He also aided the endowment of the university by the gift of several valuable pieces of business property and it was likewise remembered in his will. Its development from the small and struggling college of the early eighties to what it has since become is owing mostly to his continued interest and his unfailing generosity.

When his wife died in 1888, she left a bequest of $50,000 for a hospital. Mr. Creighton added to this and built the Creighton Memorial Saint Joseph's Hospital in commemoration of his wife. This institution, though an independent corporation, has an affiliation with Creighton University and provides the clinical material for the medical school. This gift must, therefore, be looked upon as a benefaction to Creighton University.

When the Poor Clares went to Omaha seeking a place for a foundation they found in Mr. Creighton the helper they needed in their extreme poverty. The monastery which he began to build for them suffered severe damage from a storm and when this had been repaired, another laid it in ruins. Their benefactor, however, was not discouraged, but persevered in his efforts until in 1882 the present monastery was completed and turned over to their use. In his will he made provision for the Creighton Home for working girls, which, under the care of the ladies who manage it, provides a safe and comfortable refuge for girls who go to Omaha to earn their living. All these projects, except the last, were carried out in his lifetime and he had the satisfaction of seeing the widespread good that was being accomplished by the use to which his wealth was put.

Besides receiving the gratitude of those he benefited other recognition came to Mr. Creighton in his later years. He was made a Knight of Saint Gregory as a testimonial to the value of his services to the cause of Catholic charity. Later, in 1895, Pope Leo XIII created him Count of the Papal Court. In 1900 the University of Notre Dame conferred on him the Laetare Medal. The general of the Society of Jesus also bestowed special honors upon him in gratitude for his gifts to Creighton University.

Mr. Creighton was a Democrat in politics and took considerable interest in the party conventions. His interests in the West made it perhaps natural for him to side with the Free Silver branch of the party, and he was a close friend and strong supporter of William Jennings Bryan in his earlier campaigns.

Mr. Creighton died on February 7, 1907, in his seventy-sixth year. His funeral showed the esteem in which he was held by all classes in Omaha. The anniversary of his death is observed by Creighton University as the annual Founders' Day.

Sources: P. A. Mullens, S. J., "Creighton: Biographical Sketches," Omaha, 1901; M. P. Dowling, S. J., "Creighton University Reminiscences," Omaha, 1903; W. F. Rigge, S. J., "A Graphic History of Creighton College," Omaha, 1903; Gabriel Francis Powers, "A Woman of the Bentivoglios," Notre Dame, Indiana.

CATHOLIC ENGINEERS

T. O'CONOR SLOANE, PH.D., LL.D.

TECHNOLOGY and engineering have so many branches and divisions and are so completely concerned with practical progress and commercial achievement that it is hard to limit their scope for the purpose of so brief a résumé as must the present one be. Many of the engineering triumphs have been due to the labors of contractors, who solved difficult problems and did wonderful things, without troubling themselves to call them engineering. These were regarded as coming in the day's work. Remarkable results in tunnelling rivers and in caisson foundations have been achieved without the blast of trumpets. Driving a railroad tunnel beneath Manhattan, New York, and under two rivers, besides, to take trains from New Jersey to Long Island, and building subways for local traction cars are real triumphs in the engineering field, and it is in such that Catholics have distinguished themselves in completing contracts involving most complicated problems.

The reader must not take the article assigned the writer of these lines as offering anything like a complete presentation of what Catholics have done in engineering and technology. It simply aims to show that by the deeds of the few whom space allows us to mention, important services have been rendered to the country, and their work continues. The researches of Catholic scientists still guide the manufacturer and are remembered and taken advantage of by all. Let it be remembered that in the wide extent of the chemical industry much is owing to such men as Goessmann, Englehardt and others of our Faith; that as we pass through the undisturbed waters of Hell Gate, the work of Newton lies submerged deep beneath our steamer; that the tireless energy of such men as Crimmins and other contractors gave us the transit facilities which make life possible in the American metropolis.

The accomplishments of the Catholic colleges in the engineering field have been important. These seats of learning are always poor financially, but the character and the self-sacrifice of their instructors and faculty make up for their small endowments. Georgetown, Notre Dame, Loretto with its College of Saint Francis, Santa Clara and the many Jesuit and other Catholic colleges are doing the best work in fostering true scientific achievements in the engineering and technical world.

Georgetown, the great Catholic university, with the distinguished seismologist, Francis A. Tondorf, S. J., of its faculty, and with memories of Secchi and James Curley, S. J., the renowned astronomers among his predecessors, gives a suggestion of how natural science is represented in the Catholic colleges and universities. Astronomy has always received much attention among them, and while maintaining in full the classical course, which other colleges seem to be minimizing, they hold a better and higher standard of technology year by year.

The Catholic parochial school is raising its standard with considerable rapidity, and it is hardly going too far to say that the Catholic college in technical science is abreast of the best in any true appraisal of its practical standing.

The field embraced by technology and engineering is very large. Chemistry, electricity, mechanics, civil engineering, are but a part of the scope of this subject. From the earliest days of the New World, Catholics appear as advanced workers in the primitive field of exploration of the unknown wilderness. The Catholic missionaries, intent on saving the souls of the aboriginal inhabitants, kept journals of their explorations, plotted out maps of the country and penetrated the depths of the continent. In the beginning of the activities of the white men in the region now belonging to the United States and to Canada, the labors of the Catholic missionaries and laymen of the Faith appear as careful investigation of the highest order. The facilities for the accomplishment of tangible results in those days were slight and the extent of the explorations of the French pioneers in the North and of the Spaniards in the South, makes a wonderful tale.

Henry Thoreau speaks in his "Cape Cod" of the great superiority of the explorers of France over those of England. It was these two nations whose representatives met in the North; the French, such as the early Jesuits and La Salle, did true exploration, and the accurate results they secured and the vast areas they traversed under the most untoward circumstances are astonishing. Father Marquette's work has a character which establishes him as a scientific traveler, and that of the other Catholic pioneers is a testimony to their grasp of the temporal problems of geography and topography. They preserved the fruits of their experiences for those who came after them. They were not satisfied to settle down in little colonies, but made long and perilous journeys to the West and recorded what they saw and found.

Before Iceland had abandoned the Catholic Faith, its hardy navigators had crossed the North Atlantic and had established a colony on the southern point of Greenland. In the famous saga of Eric the Red, we read of what is supposed to be the landing of the Icelanders on the North American continent and are told of the discovery of Vineland. The New Englander is fond of picturing to himself that this was Marthas Vineyard in Massachusetts, and the round tower in Newport, Rhode Island, has been attributed to the Viking explorers. It is possible that Eric reached the shores of Nova Scotia; this is probably as far south as he went. But we may safely believe that centuries before Columbus, Catholic explorers discovered our continent.

The Franciscans in Mexico and the Jesuits in Peru in the sixteenth century began their marvelous work in the establishment of learning and civilization in the New World. A few years before Columbus landed in the West Indies, printing had been invented. The eminent Franciscan bishop, Juan de Zumarraga, published in Mexico, shortly before his death, in 1548, the first book to appear in America, and in 1567 the Jesuits introduced the art into Peru and issued a catechism there in 1577. Thus we find printing established on our continent by Catholics a century before the date of the famous New England Psalmbook of the Puritan settlers and some two centuries before the days of Benjamin Franklin. From the standpoint of this article, these events have a definite place in the technological history of the continent, marking the introduction of a highly technical art into the Western World.

Little was done by inventors in this or in the kindred art of engraving until the present century. Frederick W. von Egloffstein, a distinguished engineer, was born in Nuremberg, Germany, in 1824, and died in New York in 1885. He served in the Civil War as a Union soldier, was wounded and left the service a brigadier-general. Later he did important engineering work in the Hell Gate, New York, excavations and at Rock Island, Illinois. But it is particularly on his invention of producing half-tone engravings that his fame depends. He has been termed the father of the half-tone process in America. The old hand engraving was superseded by this art and it has revolutionized the illustration of books. Photography is applied to the reproduction of pictures and to the production of blocks from which they can be printed on the ordinary printing press. Most of the finer illustrations of books and newspapers are done by the half-tone process carrying out von Egloffstein's ideas.

The process is based on the use of ruled glass screens, through whose perforations or meshes the prints are made, and what may be termed the Egloffstein screen has continued in use up to the present time. The late Cardinal McCloskey was a friend of the inventor and interested in his work.

Among the living exponents of the engraving process we find another Catholic, Stephen H. Horgan. It was a notable achievement in the early seventies of the last century when a daily newspaper with illustrations, the *Daily Graphic,* New York, was published, and it was the half-tone process which made it possible. Mr. Horgan was identified with this and other developments of the pictorial art, as exemplified in newspaper work especially, carrying on the traditions of his predecessor, von Egloffstein. He is regarded as one of the leading authorities and is a distinguished writer on the subject and is the inventor of a number of improvements in the art.

It is interesting in connection with the fact that the first book printed in the Western Hemisphere was a Catholic manual of Christian doctrine, to note that the most revolutionary invention in printing, the linotype machine, is due to a Catholic, Ottmar Mergenthaler. Instead of setting up, one by one, single letters, as was done by hand, the Mergenthaler machine produces a line of text in one piece. In spite of subsequent inventions such as the monotype, it is not too much to say, that the linotype is the main reliance of the typographical world.

Among the earliest records of American civil engineering the name of Pierre Charles L'Enfant holds an honored place. He was born in France, in August, 1755. He came to this country with Lafayette in 1777, served in the Engineer Corps in the Revolution and won distinction. At the close of hostilities he took up the practice of his profession. The first Congress of the United States met in the old City Hall in New York and L'Enfant remodelled the building for its sittings. He also worked on the Federal Hall in Philadelphia.

When the site of the Federal Capital was determined by act of Congress in 1790, L'Enfant took up the plan for laying out the new city on the banks of the Potomac. Washington, with its fourfold division and its system of streets in the rectangular style, intersected by the diagonal avenues, is his greatest monument. His street plan is a more advanced conception than that followed by any other city, even in recent times. He is said to have been a man of quick temper and overbearing nature, so it is not surprising that he and President Washington did not get on well together, and before he had a chance to supervise the laying out of the city of his own planning, Washington dismissed him from the service. This was in 1792. Congress passed an appropriation for his benefit in recognition of the work he had done, but he refused to accept it and he also declined the appointment of professor of Engineering at the Military Academy then in its first years at West Point. He entered the Federal service in the War of 1812 and began the fortification of the City of Washington, but soon resigned and the rest of his life was passed in comparative poverty. He died on June 4, 1833.

In connection with the planning of the Capital, it is interesting to note that the design for the White House is due to a Catholic architect, James Hoban. We also find among the three commissioners appointed to attend to the surveying and laying out of the city, Daniel Carroll of Duddington, the brother of the patriot, John Carroll, first Archbishop of Baltimore.

James Buchanan Eads, who was born in Lawrenceburg, Indiana, in 1820, and died in St. Louis in 1887, won fame as an engineer. Before the Civil War he had done much work on the western rivers, the Mississippi especially. Shortly after the war broke out he took the contract to build gunboats to operate on the Federal side upon the western waters. These were insignificant crafts compared to the ships of the present day, but they proved to be all important for the occasion and Eads was thought to have accomplished a wonderful feat in turning out seven river ironclads in the short space of 100 days. The years 1867 to 1874 were spent in erecting a bridge of steel arch construction across the Mississippi at St. Louis, Missouri. His last important achievement was the deepening of the channel at the mouth of the Mississippi River. There are a number of mouths to this body of water, which has a very extensive delta. By building jetties out at approximately right angles to the shore, Eads narrowed the channel and made the river scour out its own bed of silt. The operations were a complete success.

This may stand as the brilliant termination of his varied lifework. He proposed the construction of a ship railroad across the Isthmus of Tehuantepec. His idea was to draw ships out of the water onto a gigantic railroad and convey from ocean to ocean. It won too little approval to be tried, although it was only a magnification of the railroad used in shipyards to draw vessels onto land for the purpose of repairs.

Eliakim Parker Scammon, commemorated sometimes as an educator, was born in Whitefield, Maine, on December 27, 1816. He graduated from the West Point Military Academy. As professor of Mathematics in that institution, he taught General U. S. Grant, General John Newton, mentioned later, and other distinguished soldiers, then in their cadet days. He served in the Seminole, Mexican and Civil Wars, in the last named holding the commission of brigadier-general.. He became a Catholic before starting for service in 1846. His last seven years in the Army were spent in the topographical corps engaged in surveying the Upper Lakes. He was commended for bravery in the Mexican War. In 1856 he resigned from the service and was a teacher of Mathematics in a Catholic college and later in another, Seton Hall College, South Orange, New Jersey. He died on December 7, 1894.

There are two entrances to the Port of New York. The principal one is to the south of Long Island and the other is through Long Island Sound. This beautiful sheet of water narrows as it nears the upper part of Manhattan, takes the name of the East River and passes through a crooked passage called Hell Gate. This body of water was very dangerous to navigation and many vessels passing its entrance were wrecked on the rocks. General John Newton made the dreaded waterway comparatively safe.

General Newton was born in Norfolk, Virginia, in 1826. He graduated at West Point in 1842, second in his class. After serving with distinction in the Civil War he received a commission as lieutenant-colonel of engineers in the regular Army and in 1866 was stationed in New York, where he was placed in charge of the fortifications and made a member of the board of engineers in charge of the modifications of all the fortifications and defences of the city. The study of the improvements of the Hudson River as far north as Troy, the improvement of the harbors of Lake Champlain and the Harlem River work came under his charge. His most celebrated achievements were in Hell Gate. Entered from the lower East River, was a cove on the right, where there was a chance to anchor. Going by this the Gate was fairly entered. In the middle was a rocky island, Flood's Rock, and on the right a sharp turn to the right had to be made to pass Hallett's Point. From this point a dangerous reef ran out and this was the first object of attack by General Newton. A great shaft was sunk in the gneiss rock, and the whole reef was undermined, the roof being supported by pillars of the natural rock left untouched by the excavators. The principle carried out, as explained by the General in his lecture on the subject, was to remove so much rock, that on blowing the pillars away there would be room in the excavation to receive all the rest so that there would be no dredging to follow.

On September 24, 1876, Hallett's Point Reef was blown up. The entire city of New York was excited over the event. The great mass of water rose into the air, almost slowly it seemed, and fell back. The reef was gone; the result of the long years of work was completed in the few seconds of the explosion and settling of the débris into the bed prepared for it. Flood Rock was next attacked. A similar system of operations was carried out and six years after the Hallett's Reef explosion another great blast reduced the dangerous Flood Rock so that it was no longer a menace. This was on October 10, 1885. Many honors were conferred on General Newton for his great engineering operations. He was appointed Commissioner of Public Works of the City of New York by Mayor Grace, after having resigned from the Army in 1886. There was much original work involved in the Hell Gate operations and many difficult problems came up for solution. A steam drilling machine is chronicled as one of the instruments devised for the occasion. In his description of the work he said that this apparatus was carried on a floating stage, which was built on such lines that if any vessel collided with it the former would be the sufferer.

Both General Newton and his West Point preceptor, General Scammon, were converts to Catholicism.

In the railroad branch of the engineering profession numerous Catholic names appear. Richard Abner Blandford, born in Bloomfield, Kentucky, in 1845, fought through the Civil War on the Confederate side. After peace had been declared he entered the service of the Imperial Mexican Railways and his connection with them was terminated as a result of the tragic death of Maximilian. Later Mr. Blandford was engaged in various railway works in the United States and was in charge of the public works of Chatham County, Georgia. Frank S. Gannon, born in

Spring Valley, New York, in 1851, was another engineer in the railroad field being associated with many roads in an engineering and administrative capacity.

Thomas Fortune Ryan should figure rather as a capitalist than as an engineer. He was a convert to the Faith; a book which he picked up by accident is given as the origin of his conversion. He has been identified with the executive and organization departments of railroads and traction lines. The great Cathedral of Richmond, Virginia, is his gift to the Church. Michael Jenkins, of Baltimore, was also a great railroad executive and director.

In railroad engineering and development, the Catholic always recalls the late James J. Hill. He was one of the most far-sighted developers of the railroad systems of the Northwest and won world-wide fame. His donations to the Catholic Church were many and were, presumably, due in part at least to his Catholic wife. His endowment of the Saint Paul Seminary, St. Paul, Minnesota, is a noteworthy benefaction.

We now come to chemical engineering and a few names of distinction are to be mentioned here. The Onondaga salt springs of New York had a sort of connection with the early Jesuit explorers, and it is interesting to find two Catholic chemists concerned with their exploitation.

Charles Anthony Goessmann was born on June 13, 1827, in Naumburg, Germany. At the age of twenty-three he entered the University of Goettingen. The great Woehler was then at the height of his fame, filling the chair of Chemistry. Woehler took much interest in the young man, who became the assistant of the professor. Among Goessmann's friends at the University were Charles F. Chandler, later professor emeritus of Chemistry in Columbia University, Doctor Francis Ernest Englehardt, afterward professor of Natural Sciences in the College of Saint Francis Xavier, New York, and a number of other

Americans who became well known. He made a tour of part of Europe, meeting the most eminent men in chemistry, such as Liebig and Bunsen, and in 1857 came to the United States and was made chemist and superintendent of the Eastwick Sugar Refinery in Philadelphia. He studied the sugar industry, going to Cuba to prosecute his researches. Later he was a chemist for the Onondaga Salt Company, whose works were near Syracuse, New York.

The salt springs of Syracuse in western New York were brought to public notice by Catholic discoverers, and not only did Professor Goessmann, in the adjoining Onondaga works become identified with them, but Professor Englehardt, another Catholic chemist, also figured in their development.

Thenceforward, Professor Goessmann was interested in the salt industry, and we constantly hear of him in reports on salt springs and sources of the all important substance. Salt is not always to be had by evaporating water containing it in solution; it has in most cases to be purified and much has been done in the engineering treatment of it and in its chemical purification. Goessmann's method of purifying is said to have revolutionized the industry. When the engineer attacks the problem of dealing with great quantities of a low priced product, and one which must be purified to the utmost possible extent, one of the typically difficult questions of his profession confronts him. Goessmann's reports on salt deposits cover a wide range of territory; he travelled to Canada on the north and to Louisiana on the south in the course of his investigations of the various brines.

In 1868 he was appointed to the chair of Chemistry in the Massachusetts Agricultural College, now located in Amherst, Massachusetts. Here for many years he pursued his researches in chemical subjects, continuing his work of teaching besides. After forty years of service there he was honored by the presentation of a memorial window.

Three years later he died. He was a devout Catholic, a daily attendant at Mass and a much loved character. This brief account of his life tells but little of the honors he received, but gives some idea of his work in the field of chemical engineering.

There is a name familiar to few at the present time, that of another chemist, who was identified with the engineering branches of the science, Doctor Francis E. Englehardt. His memory is linked with that of Doctor Goessmann, for both were assistants of the great German chemist, Woehler. In the early sixties of the last century he was a teacher at the College of Saint Francis Xavier, New York. He was later interested in the salt industry and in petroleum, and wrote on both. He contributed each year an article on salt to the annual reports of the superintendent of the Onondaga Salt Reservation, near Syracuse, New York. The purification of salt is a most important subject, and Professors Goessmann and Englehardt are both to be remembered in connection with it.

The *Catholic Quarterly Review,* a publication which has had a long and honored career, publishes a résumé of the progress of science, the writers being as a rule, Jesuit scientists. The Society of Jesus has done notable work in the various branches of natural science, and comprehensive accounts of the world's work have been supplied by its members to this periodical. The Reverend Thomas J. A. Freeman, S. J., deserves particular mention in this respect. He was by nature a true humorist and he managed to incorporate in his articles a facetious aspect, without impairing their value. Another member of the Order whose name appears as contributor to these notes is the Reverend D. T. Sullivan, S. J.

Among chemists may be mentioned some of later date. Frank Kenneth Cameron, born in Baltimore, Maryland, in 1869, a graduate (Ph.D.) of Johns Hopkins University, Fellow of Cornell University, and an assistant professor

General John Newton

of Chemistry in the Catholic University of America, has done much work in the Government service in the Department of Agriculture. He has contributed to various scientific journals, and has been assistant editor of the German *Zeitschrift fur Kolloide Chemie.*

Professor John William Mallet, born in 1832, in Dublin, Ireland, was educated in Trinity College, that city, and in Goettingen University. He came to the United States in 1853. He served in the Civil War on the Confederate side. He was chemist of the Geological Survey of Alabama, and was professor of Chemistry in the University of Alabama, in the Medical Department of the University of Louisiana and in the University of Virginia. He was president of the American Chemical Society and was the author of various scientific reports.

Dennis Sheedy, born in Ireland in 1846, has played an important rôle in the western mining industry. His early occupations covered a varied field, and in the early eighties he was one of the founders and president and general manager of the Globe Smelting and Refining Company, and later was a director of the American Smelting and Refining Company, and vice-president of the International Smelting and Refining Company. He has taken out eighteen patents for inventions in smelting ores. John D. Ryan has held a prominent place in the copper mining and smelting industry. He had an active part in the Montana copper industry as managing director of the Amalgamated Company and as president of the Anaconda Mining Company.

Reginald William Petre, born in England in 1851, educated in part at the Jesuit college at Beaumont, England, did extensive work in the field of mining engineering. His investigations covered a wide area, including every State of the Union, and also Mexico, Nova Scotia and South America. He was a frequent contributor to engineering journals.

Edward Vincent D'Invilliers, born in Germantown, Pennsylvania, in 1857, was assistant geologist on the second geological survey of Pennsylvania, and author of numerous reports on his work in the field.

Within the limits of the little town of Loretto, Pennsylvania, celebrated as the centre of the Parish of Loretto, where the famous Father Demetrius Gallitzin founded his mission towards the end of the eighteenth century, the Franciscan Friars have a college. One of their students, Joseph E. Schwab, acquired fame as a metallurgical engineer and became identified with the United States Steel Corporation and afterwards was president of the American Steel Foundries. He was born in 1864 in Williamsburg, Pennsylvania, and studied in Saint Francis College, Loretto. He specialized in engineering. At the age of nineteen, he entered the service of the Carnegie Steel Works, and five years later became superintendent of the structural steel department at the Homestead Works of the Carnegie company. In 1896 he was appointed superintendent of the Duquesne Corporation's blast furnaces and steel works and became a director of the Carnegie Steel Company. In 1900 he was made a member of the United States Steel Corporation and two years later president of the American Steel Foundries as mentioned above. He died in 1922 in New York and was buried in the town of his boyhood, Loretto. There is a beautiful church there, the gift of his brother, Charles M. Schwab, and in it the funeral ceremonies took place.

While Charles M. Schwab, the brother of Joseph E. Schwab, is usually regarded as a capitalist rather than as an engineer, his position and career in the great United States Steel Corporation gives his work the aspect of engineering. In his youth he was actively engaged as a metallurgical engineer. He was born in Williamsburg, Pennsylvania, in April, 1862, and from his fifth year spent his childhood in Loretto. He was educated in part at the

College of Saint Francis, that town. As a boy he drove a stage from Loretto to Cresson. At an early age he entered the service of the Edgar Thompson Steel works on the engineering staff, later becoming chief engineer and assistant manager, and in 1887 he left this company to be superintendent of the Homestead Steel Works. After this he devoted his time to the service of one or the other of these two concerns, and in 1897 was made president of the Carnegie Steel Company, Ltd., and in 1901 was president of the United States Steel Corporation. The latter position he resigned in 1903. He now figures as director in many large industrial corporations. During the war he was Director General of Shipbuilding of the United States Shipping Board Emergency Fleet Corporation. Rising to the position of president in the greatest metallurgical organization of the world, he is to be considered one of the highest exponents of metallurgical engineering in the profession. His works of benevolence are numerous; the beautiful church at Loretto has already been mentioned; another Catholic house of worship was his gift to the Town of Braddock, Pennsylvania. The Industrial School at Homestead, the Auditorium at State College, Pennsylvania, and a home for children on Staten Island, New York City, are but a few among his other benefactions.

In 1911, James Augustine Farrell was elected president of the United States Steel Corporation, being the second Catholic to occupy that position. He was born in New Haven, Connecticut, on February 16, 1863. He rose from the ranks, working in a steel wire mill in his native place when he was but sixteen years old. Next he was a laborer in the mills of the Pittsburgh Wire Company and rose to be superintendent and manager. His progress thenceforward was rapid, and he is connected with a number of the large steel corporations in various executive positions and directorships.

In electrical engineering are to be commemorated such men as Frederick Ludwig Baer, graduate of the University of Notre Dame and identified with the telephone system of San Francisco; the Reverend Richard Bell, S. J., graduate of Saint Ignatius' College, San Francisco, and Patrick Bernard Delaney. The last named, a native of Ireland, but resident here many years, has distinguished himself by his inventions in telegraphy. His patents are some 150 in number, and as far as telegraphy is concerned he may be called the Catholic Edison. He has been awarded several medals for his work. His automatic recording telegraph can receive and record 3000 words a minute. The subject of telegraphy will be found treated more at length in another article specifically on the subject of electrical communication.

John J. Montgomery, born in Yuba City, California, in 1858, won distinction in the aeronautical field. Mention of his accomplishments in that line will be found elsewhere. Professor of Mathematics at Santa Clara College, Santa Clara, California, he figured as an inventor in electricity. A telegraph sending a message which is recorded by a typewritten record and a storage battery charging rectifier were two of the devices he originated.

This ends an all too brief account of Catholic engineers and technicians of America. In other sections of this work special branches which might have been treated here will be found presented by authorities on the subjects. In pure science, in astronomy, in higher mathematics, in seismology, invaluable service has been done by Catholic scientists, clerical and lay. A number of distinguished names appear on the roll of the living workers who are Catholics. The present article gives some idea of what has been done in the past; the future will be illuminated by the researches of the successors of the distinguished company.

CATHOLIC CONTRIBUTIONS IN THE FIELD OF AERONAUTICS

A. F. ZAHM, PH. D.

IN the development of aerial navigation, both as an art and as a science, American Catholics have contributed an honorable share. Among the pioneers were Professor John J. Montgomery, of the Department of Physics in Santa Clara University, Santa Clara, California, and Doctor Albert F. Zahm, professor of Mechanics in the Catholic University of America. Other American sons of the Church joined forces with them after the arrival of the first successful aeroplanes.

America's first International Aeronautic Congress, held during the Chicago World's Fair, was organized by Doctor Zahm, then a graduate student at Johns Hopkins University, with the coöperation of Octave Chanute, then president of the American Society of Civil Engineers; the former acting as secretary and the latter as chairman.

Professor Montgomery told the Congress he had been imitating the flight of birds by gliding down the mountain slopes of California. To steady his craft laterally he employed adjustable wing-flaps something like those used later by successful aeroplanists and by himself in his public flight exhibitions in 1905, so widely reported at the time.

Doctor Zahm described his early aeronautic experiments at Notre Dame University, Notre Dame, Indiana, and presented two important papers. One explained how to stabilize and control an aeroplane; the other gave graphic records—the first made in America—showing how the wind over an open plane varies constantly in direction up and down and right and left, thus furnishing a basis for the theory of soaring flight and a better conception of the atmospheric conditions affecting practical aviation.

The first paper analyzed the forces acting on an aeroplane and showed how to secure inherent stability, so that the machine could balance itself without the pilot's aid. It was the first paper in America to disclose the modern method of launching an aeroplane and of manually controlling its flight, by twisting its wings to balance it laterally and using a double tail to balance it against pitching and yawing.

Professor Montgomery, shortly after taking the Master of Science Degree in 1879 at Saint Ignatius College, San Francisco, began at Fruitland, California, a series of aviation experiments antedating those of the famous Lilienthal in Germany and resulting in the completion of an aerial glider in 1884. This craft, with which he made a successful glide of 600 feet, had gull-type wings and was controlled by the vertical movement of a flat tail and shifting of the operator's body. These earlier experiments were described in his report to the Aeronautical Congress in 1893 and in Chanute's "Progress in Flying Machines," published in 1894.

Subsequently he entered the faculty of Santa Clara College, where he made many ingenious experiments on the flow of fluids about various shapes, in order to establish principles for the design of air craft. His studies of the undulatory and vortex flow about wings and other forms were among the earliest aerodynamic experiments published on that subject. The vortex theory of wings has since proved to be of fundamental interest and of great practical value.

On April 29, 1905, Professor Montgomery startled the world with a public exhibition that was epochal in glider practice. A tandem monoplane, resembling Langley's famous but ill-fated craft, was lifted from the college grounds by a hot air balloon to an elevation of 4000 feet, with a daring pilot, Daniel Maloney, on its back, then cut loose. During the descent, Maloney performed the most complex evolutions, level flight, figure-eight turns, steep dives. After a trip of about eight miles, in twenty minutes, the machine was brought to rest upon a previously designated spot, three-quarters of a mile from where the balloon had been released, so lightly that the pilot was not even jarred.

Shortly thereafter, Montgomery gave regular exhibition flights in Santa Cruz, San Jose, Santa Clara, Oakland and Sacramento. During this work he used five hot air balloons, one gas balloon and five or six aeroplanes, employed three pilots, Maloney, Wilkie and Defolco, and had a training station to prepare pilots. Two years before there was public flying elsewhere, Montgomery's airmen were rivalling the birds in passive flight, nay, even cutting horizontal corkscrews, which the birds never do, and which other pilots did not emulate for nearly a decade. Small wonder that many specialists in aeronautics have affirmed that Professor Montgomery was the first successful practitioner and teacher of the art of controlled free flight.

He was also the inventor and patentee of the aeroplane which performed these wonderful evolutions. He was the first to give public exhibition flights with passive aeroplanes; the first to establish a flying school in which pilots were taught an effective method of controlling an aeroplane in the air. His patent so broadly covered this method that its eventual possessors prosecuted the United States Government for using his method, more especially the warping of the wings to govern the lateral poise of an aeroplane.

Meantime Professor Zahm was developing the first modern aerodynamic laboratory. It was the prototype of the chief experimental equipment for aeronautical research later to be used in technical schools and governmental departments, whereby the science of the aeroplane and airship should be placed upon an exact physical basis and should become a solid and permanent branch of engineering. This laboratory and the pioneer work accomplished in it will be described presently.

On taking the Doctorate in Physics at Johns Hopkins University, in 1898, Doctor Zahm became head of the Department of Mechanics at the Catholic University, where he had been teaching Physics three years. For his doctor's thesis, he had determined the law of the resistance of the air to spheres at all speeds up to 1000 feet a second. These spheres were wooden balls which, during the summer vacations, were propelled from a special cannon he had designed in the basement of McMahon Hall and caught in a box of cotton. Their resistance was determined by observing their loss of velocity as they moved horizontally through still air. The results were published in the London *Philosophical Magazine* for May, 1900.

To measure the speed of these bullets, Doctor Zahm invented and made at the University a special instrument. Three thin ribbons of sunlight were thrown squarely across the bullet's path and then concentrated on a moving photographic plate. By this means the time of transit of the ball past each ribbon was recorded and could be read truly to one five hundred thousandth of a second. The instrument was far the most accurate ballistic chronograph ever invented, including all that had been developed by expert artillerists of various Governments.

This optical method was later used by Doctor Zahm to measure the speed of a toy balloon in a horizontal air current, for the purpose of accurately standardizing air speed meters. The United States Bureau of Standards, in 1922, after careful study, selected this as the most accurate known method for measuring the speed of an air stream, in the difficult task of accurately calibrating a standard pitot tube, which is commonly employed to measure the speed of aircraft and the velocity of flow of gas through a main supply pipe.

In 1899, Doctor Zahm was invited to serve, during his spare time, as consulting aeronautical engineer for the American Transit Company in the development of a colossal flying boat, twelve years before the practical advent of such craft. Hugo Mattullath, manager of this well-financed Pittsburg company and inventor of the boat, had gone to consult Doctor Zahm, and was persuaded by him to build an aerodynamical laboratory on the University grounds, in which to study the principles of flight. Similar laboratories since have sprung up in great numbers in all the leading countries of the world, and now are as important to aeronautics as the older engineering laboratories are to other branches of engineering.

Mattullath's gigantic flying boat, which was developing in model form at the Catholic University, was to have multiple wings mounted above twin floats for rising from the water and was to use Doctor Zahm's wing rotating scheme for keeping its balance in the air, combined with a rudder for steering. It was to be driven by engines aggregating 2000 horse-power and to carry, in sumptuous cabins, dozens of passengers flying from city to city at 100 miles an hour. In many of its features it anticipated the successful aeroplanes which appeared in the next two decades. But in 1902 Mr. Mattullath died, and Doctor Zahm continued the aerodynamic researches, which were especially his duty, and which he published from time to time, declining to become manager of the aeroplane company, though invited by its officers to accept that position.

The new aerodynamic laboratory building, measuring thirty by eighty feet, was erected on the campus, in 1901. It was supplied by the University with electric power and with the facilities of the mechanical workshops and laboratories. One novel feature of the laboratory was a wind tunnel, originated by Doctor Zahm, for producing a uniform wind in which to test model aeroplanes and their parts; or, more generally, to investigate the flow and resistance of air. The tunnel built of wood, was forty feet long by six feet square in cross section and had numerous panes of glass along the ceiling and walls. A twelve-horse-power electric suction fan drew air through it at any desired speed up to twenty-five miles an hour. The air speed at any point was found to be accurately proportional to the fan speed.

Movable liners in the main tunnel were adjusted to make the air stream contract trumpet-wise, to gain speed, then run straight in a narrower stream, then discharge in the after part of the main tunnel, which part was used as an experimental chamber. Models could be placed in the centre of the air current, either where it entered this ample chamber or further up stream between the parallel walls, where the wind was swiftest. Both methods of placing the models were adopted by subsequent wind tunnel designers, and G. Effel, nearly a decade later, patented the experimental chamber as something quite new and important, though it had been used by Doctor Zahm and his students since 1901.

The tunnel was equipped with a variety of instruments, invented by Doctor Zahm, for showing the character of the air flow, and its action on the models. Fine threads and narrow smoke streams enabled the observers to discern the movement of the air in the main stream and where it bent smoothly about the model or broke into eddies.

The air speed was measured with the pitot tube, before mentioned, in combination with a very delicate manometer, first used here but later employed in many places. This manometer consisted of two thin metal cups inverted over coal oil and supported from opposite ends of a weighing beam. Two tubes, one from underneath each cup, were led to any two points of the air stream, or model's surface, where the difference of air pressure was to be measured. Thus the variation of pressure all over any body, such as a wing or airship hull, could be measured truly to one ten-millionth of an atmosphere. An account of the instrument and its first use was published in the *Physical Review* at the time.

To measure the resistance of any model, such as an airship hull, it was supported in the middle of the air stream on fine wires running up through slots in the tunnel ceiling to points of attachment at the top of the laboratory. The measured displacement of the model down stream or of its pull on a mooring wire determined the air resistance. This is now known as the "wire balance." In a second form several wires supported an aeroplane model from a tiltable platform, above the tunnel, provided with individual weighing beams for each wire. Thus the model could be set at any angle to the air, so that its lift, resistance, pitching movement, etc., could be measured for any air speed and any attitude of the model.

Another useful wind balance was of the bell-crank type. A firm rod supporting the model amid stream ran up through a streamline windshield to an axle resting on knife edges and having a horizontal weighing beam. Thus an observer by sliding weights along this horizontal arm could weigh the wind force on the model at the lower end of the vertical arm of the bell-crank mechanism. Both of these balances were used for important researches; both were described at the time in print and before scientific societies; both types were later used as standard in the great governmental and university laboratories of many countries.

Thus it appears that the Catholic University of America possessed the first modern aerodynamical laboratory; that this was equipped with accurate instruments invented and made there and used for proper university research; that these instruments were later introduced in similar laboratories in all parts of the world and proved to be of cardinal importance in the development of the science of aeronautics.

The first systematic research in this laboratory was published by Doctor Zahm in the London *Philosophical Magazine* in July, 1904, with a commentary note by Lord Rayleigh. The paper disclosed, for the first time, the laws of atmospheric friction on even surfaces and showed how to calculate the air friction on the hulls, wings and other surfaces of aircraft. Quite contrary to the then prevailing doctrine, this paper taught that friction is a chief element of air resistance to stream-line forms such as are found in well-designed aircraft. This paper and Rayleigh's mathematical discussion of it now form a part of the standard literature of aerodynamics, used by engineers and taught in the text books of all countries.

Another paper gave resistance measurements for well-shaped airship hulls, aeroplane bodies and struts. It showed that the most efficient forms are fish-shaped and gave for the first time the scientific reason. As an application it recommended, before the National Academy of Sciences in 1904, that the Zeppelin hulls should be whale-shaped to diminish resistance. More than a decade later the Zeppelins were compelled to take this form in order to attain higher speed. All the successful airships in the world now have whale-shaped hulls. Likewise, all aeroplane bodies and struts have the general form first aerodynamically investigated in the Catholic University laboratory.

Subsequently the secretary of the Smithsonian Institution, Doctor Charles D. Walcott, appointed Doctor Zahm on a committee, with Doctor Alexander Graham Bell and Major-General George Owen Squier, to formulate plans for a National Advisory Committee for Aeronautics. In pursuance of this plan, Doctor Zahm visited the aeronautical establishments of Europe; wrote a report on the aeronautical laboratories of England, France and Germany; and prepared a comprehensive plan for aeronautical research by the Advisory Committee. He coöperated with Doctor Walcott in presenting to Congress a plan for a national aeronautical laboratory and in introducing a bill for the organization thereof. This effort led eventually to the establishment of the present National Advisory Committee for Aeronautics.

On Dr. Zahm's advice, in 1914, Secretary Walcott sent the original large Langley aeroplane, which had been badly launched in 1903, to the Curtiss aeroplane factory, to be rehabilitated and given trial flights in the interest of science. As official representative of the Smithsonian Institution, Doctor Zahm took part in the experiments and wrote the final report on them, showing that the original Langley machine was the first motor-driven aeroplane of adequate stability and power for prolonged free flight with a passenger.

When the European war came, in 1914, Doctor Zahm, as chief research engineer of the Curtiss Aeroplane Corporation, organized its scientific laboratories and trained a staff of engineers to make all the computations and tests necessary to develop the highest class of aeroplanes for the use of the Government.

Presently he was invited by the chief constructor of the United States Navy to organize the Aerodynamical Laboratory of the Navy, develop a staff of experts in aeronautical research and devise apparatus for the expeditious and precise testing of aircraft and models. This work he accomplished so well as to make the laboratory one of the finest in the world. His researches and reports to the chief constructor furnished the final basis for all the aircraft designs of the Navy since 1916.

Prior to 1917 the Navy Aerodynamical Laboratory was in charge of Commander William McEntee, United States Navy, also a Catholic. He was better known for his work in ship design and for his researches with ship models at the Washington Navy Yard. Still he found time to invent aeronautic instruments and to devise various forms of seaplanes which he tested in the model tank.

Professor Louis Crook, successor to Doctor Zahm as head of the Department of Mechanics at the Catholic University of America, contributed much to the best work of the Navy Aerodynamic Laboratory since the beginning of the war in 1917. As Doctor Zahm's assistant, he coöperated in writing a treatise on Aeroplane Stress Analysis, for the use of the Government aeronautical engineers and for manufacturers of aeroplanes for the Government. He also assisted in designing a large part of the measuring instruments and equipment now in the laboratory. He is one of the few men in America who has designed and built a wind tunnel for himself, and uses it for aerodynamic research.

One of the most famous American designers of aircraft was W. Starling Burgess, of Boston, who graduated from Harvard and subsequently embraced the Catholic Faith. For many years prior to the war he was head of the Burgess Aeroplane Company, and produced aeroplanes of especially elegant design and finish. During the war he became Commander Burgess, U. S. N. R. F., and was in charge of the aircraft designing staff. The models developed during that period owe their excellence largely to his skill.

On the engineering staff of the United States Air Service, William Alfred Verville, a young Catholic from Detroit, contributed much to the improvement of aeroplanes for the Army. He designed its first hospital aeroplane, especially equipped to carry wounded soldiers expeditiously from the field to the hospital. He designed a splendid racing machine which in 1921 competed in France for the world's speed record. He was in 1922 the travelling companion and chief adviser of General Hugh Mitchell in his tour of inspection of aircraft establishments in Europe.

THE FIELD OF ELECTRICAL COMMUNICATIONS: TELEGRAPH AND WIRELESS

EDWARD J. NALLY

THE first steps in land line telegraphy, as we know the telegraph today, were made in the United States. With reference to submarine telegraphy, it may be stated that the first under water telegraph conductor was laid in this country, although subsequently the world system of submarine cables was largely built up by British capital and engineers.

In the field of radio telegraphy, the first practical work was done in England, but the new art was given early impetus by inventors in our land and the present rapidly growing extension of radio to meet world needs is largely the result of American business enterprise and engineering skill.

In this story of telegraph development the achievements are recorded somewhat in chronological order, as in this way can best be obtained a comprehensive, correlated view of the important forward steps in the three divisions of the business: telegraph, submarine cable and radio signaling.

First American Telegraph.—The first American attempt to devise a system of telegraphy was that of Harrison Gray Dyar, of New York, in the year 1828. An account of his experiments is interesting because his was the first invention of the kind to be tried here and also it was the last of a long line of crude systems, experimented with in Europe, which were dependent upon "frictional" electric machines as sources of electricity. These machines were the forerunners, in design, of the large disc contrivances later used by physicians practicing electro-therapeutics.

Dyar's telegraph was of the electro-chemical order, being operated by sparks produced by a friction machine, the sparks being spaced and regulated by a pendulum. There is no evidence to show that an actual receiving device was constructed, although Dyar proposed using a litmus-paper receiver when a transcribing device should be found necessary. The experiments were conducted on Long Island, over a considerable length of wire strung in circles around a race course, and were satisfactory to the extent that they showed that sparks made at one end of the circuit could be observed at the other end of the wire, wherever it might terminate. Presumably a metallic circuit was used, as no mention is made in the records of the use of a ground return path. The experiments were abruptly ended as the result of a lawsuit, in which the inventor was charged with conspiracy against the Government for attempting to carry on secret communication between cities. Dyar forthwith abandoned his work and left the State in order to escape prosecution in the courts. About the time he was engaged in this enterprise, Sturgeon, in England, and Joseph Henry, in America, were experimenting with electro-magnets, those obedient and tractable little helpmates which were destined to provide a real telegraph system.

Land line telegraphy as used the world over, exclusively until the comparatively recent advent of printing telegraphs, was introduced by Samuel F. B. Morse, of New York. Morse's first idea of the telegraph came to him in the year 1832 (he was then forty-one years of age) while he was on board the packetship Sully, sailing from Havre, France, to New York. A fellow passenger, Doctor Charles T. Jackson, on one occasion at the dinner table, discoursed upon the advances recently announced in the new science of electro-magnetism, explaining the method of increasing the power of a magnet by passing electric current through convolutions of insulated wire wound upon a soft iron bar.

Morse, who was present, made the statement: "If the presence of electricity can be made visible in any part of the circuit I see no reason why intelligence may not be transmitted instantaneously by electricity."

When Morse arrived in New York, on November 15, 1832, he set to work experimenting along lines suggested in numerous sketches and diagrams recorded in his notebook while on shipboard; but owing to lack of funds and to inadequate shop facilities, it was not until 1835 that he was able to assemble a working model embodying his ideas. By September 2, 1837, he had succeeded in building two sets of instruments, one for each end of a circuit, and on that date gave a public demonstration of his invention in the great hall of New York City University, where he was employed as a professor. Experimental work was continued until the year 1844, when a line was built between Washington, District of Columbia, and Baltimore, Maryland, the first official message being sent over it on May 24 of that year.

Twelve months later the first commercial telegraph company was organized, under the name of the Magnetic Telegraph Company. The immediate success of the enterprise created wide interest in the telegraph, and the construction of lines in various directions was soon begun. In 1846 one for service between New York and Boston was opened; another between Philadelphia and Pittsburgh and a third between Buffalo, New York and Toronto, Canada. In the year 1851 there were in existence fifty or more separate telegraph companies, most of them doing business under Morse's patents, while others made use of early types of printing telegraph apparatus or of electro-chemical systems. In this year a movement was inaugurated with the object of consolidating under a single head all the operating companies or as many of them as were necessary to form a national system of communication.

The Western Union Telegraph Company was the out-growth of this effort. In 1866 its headquarters were transferred from Rochester, New York, to New York City, and from that time forward rapid progress was made in improving the facilities and in building up telegraph traffic. The wide use of this means of communication by the railroads and by the press associations quickly popularized wire messages. By the year 1871 the business of the Western Union Company had grown so that 3,500 telegrams daily passed through its New York main office. In 1875, 75,000 per day were handled there, and at the present time approximately a quarter of a million are sent every twenty-four hours through that office, and it requires the space of three floors of the big telegraph building at 24 Walker Street, to provide facilities to handle this great volume of traffic. Seating space is provided for 1200 operators. In recent years the gross revenue of the company has reached about $77,000,000 annually.

Postal Telegraph-Cable Company.—Although the Western Union Telegraph Company comprised many hitherto important concerns there remained various independent organizations which carried on service with varying success. In the year 1881 the Postal Telegraph-Cable Company was planned and within a few years it had acquired a number of the smaller competitors, in various parts of the country, of the Western Union Company. The Postal Company was the creation of John W. Mackay, an Irish-American citizen, who by his own resourceful efforts achieved high and honorable place in world affairs. Within a few years the Postal Telegraph-Cable Company, operating in connection with transatlantic cables laid by Mr. Mackay and James Gordon Bennett, became a formidable rival of the older company. A potent factor in the Postal Company's success was the fortunate selection of high-grade executives to whom Mr. Mackay entrusted the task of nation-wide telegraph building. The more prominent of these were Albert B. Chandler, George G.

Ward, W. H. Baker, C. C. Adams, Edward J. Nally, W. I. Capen and Charles P. Bruch, all of whom were vice-presidents of the company. The Mackay Companies, comprising the Postal Telegraph-Cable Company and the Commercial Cable Company, in a recent annual report showed a yearly income of $4,519,364.82.

Summarizing development in the United States since the days of Morse, it may be stated that the last telegraph census showed 250,000 miles of pole line and nearly 2,000,000 of main line wire in service. The number of telegrams handled yearly is approximately 160,000,000. The total earnings are $109,703,428 and the expenses $91,871,159. There are 52,000 telegraph employees, who receive in salaries and wages annually $40,000,000. Extension of and improvement in telegraphs has had as a direct result the upbuilding of various industries whose operations are possible only where rapid communication is available; such as railroads, produce commission business, stock exchanges, daily newspapers in all parts of the country and other agencies too numerous to list here.

Submarine Telegraph Cables.—Experimental submarine cables were laid shortly after the introduction of Morse's telegraph, but it was not until the year 1857 that an attempt was made to extend one between Europe and America, and although the first efforts failed of success, the experience gained proved of inestimable value in a later enterprise. In the Summer of the year 1858 a second attempt was made to forge the link between Europe and America. The expedition met with several mishaps, but on August 5 the completed cable was ready for test between Trinity Bay, Newfoundland, and Valentia, Ireland, a distance of 1,984 miles on the surface of the ocean, the actual length of the cable being 2,267 miles. The extra 283 miles of the line were taken up in following the hills and dales of the sea bottom. After three weeks of somewhat unsatisfactory operation the cable failed. In the year 1865, Cyrus W. Field, of New York, employing the famous ship Great Eastern, made a brave but unsuccessful attempt to establish the much-desired telegraphic connection across the Atlantic. After 1,186 miles of cable had been passed overboard the strand broke and its recovery was for the time abandoned.

In 1866, Mr. Field reorganized the enterprise under the name of the Anglo-American Telegraph Company, and to the Great Eastern was assigned the task of completing the job. The route taken was about twenty-seven miles North of that along which the 1865 line was laid. The cable extended between Foilhommerun Bay, Ireland, and Heart's Content, Newfoundland. The Great Eastern made the trip in fourteen days, sailing 1,909 miles and laying 2,113 miles of cable. This was the first successful line across the Atlantic, and in cable circles July 27, 1866, is recognized as the date upon which submarine telegraphy became an accomplished fact. The second Atlantic cable was made up of the abandoned section of that laid in 1865 spliced to a new section. The work was done by the Great Eastern in September, 1866.

At the start both lines were worked at a speed of six words per minute, but improvements made in terminal apparatus, together with increased skill on the part of the operating staff, shortly resulted in increasing the number to seventeen. In later years the employment of Kelvin's siphon recorder as a receiving instrument, with other improvements, ran the speed of operation up to forty words per minute. Today a rate of fifty simultaneously in each direction is attained where the cable is of the latest design. At the present time American companies operate approximately 77,000 miles of submarine cable, transmitting 6,500,000 messages annually. The total earnings from these approximate $17,000,000 annually. In addition to the American controlled submarine cables, systems extend throughout the entire waters of the globe. There are now 300,000 miles in use, laid at a cost of $300,000,000.

Radio Telegraphy.—In the year 1896 despatches from Europe announced that an Italian youth named Marconi had developed apparatus which made possible the sending of messages over short distances without the need of intervening wires. Three years of experimentation followed, during which time Marconi succeeded in increasing the distance over which signaling could be carried on, but it remained for the utilitarian American mind to sense the commercial possibilities of the new method of communication.

In September, 1899, during the International yacht races off New York harbor, the steamer Ponce was equipped with radio apparatus by Mr. Marconi, at the invitation of American news associations, for the purpose of transmitting reports of the progress of the contests. Two receiving stations were equipped; one on the cableship Mackay-Bennett, stationed near Sandy Hook, and connected with a land line telegraph station on shore by means of a length of submarine cable; the other at Navasink Highlands. This demonstration, although not highly successful, brought wireless signaling to public attention in this country. In the year 1900 the first Marconi station at Cape Cod, Massachusetts, was built, and a year later one was erected at Siasconset, Massachusetts, for communication with outgoing and incoming transatlantic shipping. The main radio event of the year 1901 was the receiving by Mr. Marconi, at St. Johns, Newfoundland, of the letter "s" transmitted as a test signal from his station in England; this was on December 31, 1901.

Beginning in the year 1902, many improvements in radio apparatus and systems were made by American inventors and engineers; notably R. A. Fessenden, Lee De Forest, John Stone Stone, Nikola Tesla, W. W. Massie and Harry Shoemaker. When first introduced commercially in the United States radio telegraphy was exploited by a number of separate operating and manufacturing companies and during the first seven or eight years the practices of stock manipulation and of organizing stock selling concerns retarded the technical development of the new system. However, as was the experience with land line companies in the early days of telegraphy, all those which had tangible assets or useful patent rights ultimately consolidated with the Marconi Company, the major concern, and by the year 1912 the business had become a commercial reality. High power coastal stations were erected capable of spanning the Atlantic and Pacific Oceans.

In the year 1913, Edward J. Nally, who had been vice-president and general manager of the Postal Telegraph-Cable Company, New York, and who had devoted forty years or more to the development of commercial telegraphy, the greater part of this time being given to competitive telegraphy, became vice-president and general manager of the Marconi Wireless Telegraph Company of America, and thenceforward the management and operation of the radio system has continued in the hands of thoroughly trained and experienced telegraph executives.

The extraordinary service rendered the Government and the military and naval forces during the World War by wireless telegraphy, together with the unusual problems in international communication which were presented during this trying period, resulted in a demand for American ownership of the property and stations of the big radio company operating in this country. The natural outcome was that financial interests, in the United States, represented by the General Electric Company, acquired the foreign holdings in the American Marconi Company. Reorganization took place in the year 1920, from which resulted the Radio Corporation of America, of which Mr. Nally was elected president. The operations of the company immediately took on new and far-reaching possibilities as a result of the acquisition of the valuable patent holdings, laboratory facilities and engineering skill accruing from association with the General Electric Company. Today, the Radio Corporation has in operation at Port Jefferson, Long Island, the largest radio station in the world with which there is regular communication between the United States and England, France, Germany, Norway, Italy and other foreign countries. Other high-power stations are located in Belmar, Tuckerton and New Brunswick, New Jersey, and at Marion and Chatham, Massachusetts. Continuous commercial radio service also is maintained between the company's stations in California and those in the Hawaiian Islands and Japan. From a small beginning the commercial message traffic of the company has grown to a point where not only material inroads have been made on the business previously handled over transoceanic submarine cables, but a large volume of additional international message matter has been developed as a result of more favorable tariffs and increased reliable communication facilities between the United States and foreign countries.

Broadcasting Service.—The most recent development in radio signaling is the extensive use of radio telephony in broadcasting market reports, time signals, weather information and other general news of great value to the people in all parts of the country. Regularly staged musical and vocal programs are broadcasted from special stations of the Radio Corporation during the evening. The unique service rendered, even thus far, has had a profound effect upon other forms of night entertainment. In hundreds of thousands of American homes in all parts of the country the family circle now gathers around the home radio receiving set during the evening hours to listen, in comfort, to the latest news reports, bedtime stories for the children and concerts. It may safely be said that never before in the development of society has a more potent, uplifting agency been introduced which promised greater things in the way of creating strong home ties than has followed the inauguration of broadcast radio telephone service.

To the development of the arts and sciences of electrical communication touched upon in the foregoing paragraphs men of the Catholic faith contributed in no small degree. While statistics could not readily be produced, it seems to be the consensus of opinion of those acquainted with the history of telegraphic and radiotelegraphic communication that Catholics have played a role of importance out of proportion to their numbers. There may be cited as among the leaders in the nineteenth century, Edward and John A. Creighton of Omaha, pioneers in building the first telegraph line west of Chicago, (see Vols. III-IV), and the late John W. Mackay, founder of the Postal Telegraph-Commercial Cable system, today under the guidance of his son, Clarence H. Mackay. Among Mr. Nally's own contemporaries, particular mention might be made of the distinguished engineer and inventor and exemplary Catholic citizen, Brigadier General John J. Carty, holder of many academic distinctions accorded him by reason of his eminence in the field of electrical research.

CATHOLIC RECORD IN THE ARMY

William B. M'Cormick

THREE contributory elements enter into the making of the glorious Catholic record in the Army of the United States. These include the work of bishops and priests in providing for the spiritual care of our soldiers; of Sisters who have acted as nurses in wartime; the labors of laymen in caring for the moral and physical condition of our troops, and the distinguished services of Catholic officers and men who have served in the various commands. In the "drum and trumpet" style of historical writing the social aspect of army life has no place and the labors of the chaplains go unrecorded. The professional soldier's viewpoint of these men is summed up in the phrase of an anonymous British officer in the World War who said "a chaplain was an officer who wore a different kind of collar." Until Florence Nightingale took up the work of army nursing in the Crimean War (at the suggestion of Cardinal Manning—as Shane Leslie tells us in his life of that distinguished prelate) historians paid no attention to the labors of nurses. Until our own Civil War civilian societies formed to give aid and comfort to soldiers were unknown. But as early as the time of the Mexican War, Catholic agitation over the spiritual welfare of our troops brought about the first decided reform in the matter of appointing Catholic chaplains in the Army. The Civil War demonstrated the fact that the only trained body of nurses in the country were Catholic Sisters; and the World War developed the joint work of Catholic religious and layman on behalf of our soldiers (see article "National Catholic Welfare Council," Volume II) to a point hitherto unknown in the story of wars.

To Catholics it is inspiring to know that the first army of the United Colonies, that were to become the United States, was formed by a Catholic officer. In most American histories, if the name of Stephen Moylan appears at all it is simply as colonel of a cavalry regiment. Through the biography of this distinguished patriot and officer written by the late Martin I. J. Griffin we know that he was one of that brilliant little company of Catholic officers who served with General Washington in the Revolutionary War, holding the high ranks of Muster-Master General (this office is now that of the Adjutant-General), Quartermaster-General, and commandant of all the horse regiments in the Continental Army. That the controlling hand and the liberal sympathies of Washington made themselves felt in this choice of Stephen Moylan for the difficult task of recruiting an army is very plain. Anti-Catholic opposition to men of our Faith was a phenomenon that had already appeared in American military life (as it was to reappear in every war we have fought) in the case of the 3,600 troops from the American Colonies who, in 1741, were sent to the island of Jamaica to join Admiral Vernon's forces in the amphibian operation against the city of Cartagena.

During the first part of the attack on the city, according to Francis Russell Hart in his "Admirals of the Caribbean," the "bulk of the American colonial troops had been left on the ships, their usefulness being doubted, more particularly because a large proportion of them were believed to be Papists; by direction of General Wentworth these were landed on the sixth of April, and afterwards are credited by the land officers to have rendered gallant services." In that case, and unlike the men of every other faith, our Catholic soldiers had to prove their loyalty.

There was no time in our history when anti-Catholic bigotry was so strong or so prevalent as at the outbreak of the Revolution. Washington recognized this by prohibiting the proposed celebration of Guy Fawkes Day, on November 5, 1775, owing to his distaste for the anti-Popery agitation that would be aroused by it. But Washington knew how highly efficient and useful a man he had in Moylan, and trusted him as he did the other American Catholic officers in his service, particularly John Fitzgerald, Thomas FitzSimons and Thomas Lloyd.

Stephen Moylan was born in Cork, Ireland, in 1737. He was the son of John Moylan and the Countess of Limerick. One of his brothers was Bishop of Kerry and later of Cork. Stephen arrived in Philadelphia in 1768 and became an extensive ship-owner. His status in the life of the city is fixed by the fact that he was the first President of the Friendly Sons of Saint Patrick. A month after Washington was appointed commander-in-chief of the Army, Moylan went to Cambridge seeking service, and on August 11, 1775, he was appointed Muster-Master General to the Army of the United Colonies. By October, he was also intrusted with the additional duty of fitting out privateers that were to be sent to intercept British ships coming to Boston with munitions and supplies for the British troops. Returning to Cambridge in November, General Moylan added to his staff work by becoming Washington's secretary, a post to which he was appointed officially on March 5, 1776, and on the following day was named aide-de-camp. On June 5 he was elected Quartermaster-General to succeed General Mifflin. With that office he fell heir to the troubles inherent to this position in army life, as it was then, and as it has been in every war since. So far as General Moylan was concerned these culminated in September, 1776, by his being requested to resign owing to conditions in the Army subsequent to the disastrous defeat of the American forces on Long Island under command of the apostate General Sullivan. This action followed one of the first, and since notorious, Congressional investigations in wartime.

Moylan did not sulk under this treatment by Congress but, as Washington wrote to that body in January, 1777, "remained constantly with the Army as a volunteer." He acted as aide to Washington and performed gallant service at the battle of Princeton. Then began his career with the cavalry, or light dragoons, as the horse troops were called, first as commandant of a regiment (January 21, 1777). Later, after Count Pulaski resigned his command of one of the five regular cavalry regiments to organize the Pulaski Legion, Moylan was appointed commander of the horse on March 20, 1778. In October of that year General Moylan married Miss Van Horn, of New Jersey, but this did not interfere with his active campaigning, which continued down to the battle of Yorktown where his command was in the first division.

Owing to difficulties over recruiting and supplying the cavalry, Moylan was superseded on February 10, 1783. On November 3 of the same year Congress voted to promote Moylan to the rank of Brigadier-General brevet; but in spite of the fact that in 1793 he was appointed major-general of the militia of two Pennsylvania counties, his military services were finished. In the same year President Washington appointed him Commissioner of Loans in Pennsylvania, a post he held until his death on April 13, 1811.

The faithful services Moylan performed for his country in the Army were shared by the other Catholic officers already mentioned. Lieutenant Colonel John Fitzgerald, aide and chief of staff to Washington, and described in Lossing's "Field Book of the Revolution" as "one of the finest horsemen in the army," was born in Ireland and settled in Alexandria, Virginia, in 1769. He was one of the leading citizens of that town, became mayor, and in his house the first Mass was said in that city. He was also one of the founders of the first Catholic church built in Alexandria. He was appointed aide-de-camp and military secretary to General Washington, serving from November, 1776, to July, 1778. He was wounded at Monmouth, his last active command with troops being with the Ninth Virginia Regiment.

Captain Thomas FitzSimons, who was born in Ireland and came to America in 1758, organized a company of militia in Philadelphia at the outbreak of hostilities in the Revolution, after serving as one of the Deputies who met in Carpenter's Hall, out of which conference grew the Continental Congress. He took part in the Trenton campaign in New Jersey, after which service he returned to Philadelphia and busied himself with providing for the needs of the Army in the field. Captain FitzSimons, subsequently, had a distinguished political career, being a Member of the Congress of the old Confederacy, a member of the convention that framed the Constitution, and was elected to the first Congress of the United States, serving on the Committee on Ways and Means. He was reëlected to two more terms and on his first defeat, in 1794, he retired from politics. FitzSimons was one of the four signers of the Address of Congratulation presented to Washington on his inauguration as President by the Catholics of the country. He was also a founder of Georgetown College.

Thomas Lloyd's military career was comparatively brief as a lieutenant in a Maryland regiment of the line, his services being demanded in other fields. An Englishman by birth, he was educated at St. Omer's College, in Flanders, where his teachers included two Jesuit priests who were afterwards to play an important part in the history of Lloyd's adopted country, Fathers Carroll and Neale, later the first and second archbishops of Baltimore. He used to say that he learned not only shorthand writing but his republican principles at this school. Lloyd was sent to England on a mission in 1778 by the Government; he was secretary to the first United States Treasurer, and acted as shorthand reporter when Washington made his inaugural address in New York city. He reported the proceedings of the first sessions of Congress in New York and at Philadelphia and was appointed official recorder of Congress in 1790. In 1789 he published "The Unerring Authority of the Catholic Church in Matters of Faith," the second book issued in the United States by a Catholic bookseller. At its convention in Boston in 1902, the National Shorthand Reporters Association voted a memorial to Thomas Lloyd as the "Father of American Shorthand," which was placed on his grave in Philadelphia, where he died in 1827.

Of the group of foreign Catholic officers who served (with a distinction that time has unhappily dimmed) in the Continental Army, were the Polish Count Pulaski and the French officers who came with or followed Lafayette to America: Rochambeau, Anselme, Brigadier-General De Fermoy, Prud'Homme De Borre and Louis Leligne Duportail. Count Casimir Pulaski offered his services to Benjamin Franklin in Paris in 1776 and landed in Boston in July of the following year. After joining Washington he fought at Brandywine Creek and was made commander of the horse by Congress in September, 1777. He resigned that command in March, 1778, to organize the Pulaski Legion, the banner for which he purchased from the Moravians at Bethlehem. Dissatisfied with his assignments to duty he was about to resign when persuaded otherwise by Washington. Going South he entered Charleston, May 8, 1779, and held the city against British attacks, despite the inclinations of the authorities, until relieved on May 13. He rendered gallant service during the siege of Savannah, and in the assault on October 9 commanded both the American and French cavalry. He was wounded and taken on board the brig Wasp where he died and was buried at sea off Saint Helena's Island, South Carolina. Brigadier-General De Fermoy served with our

Army from November, 1776, to the end of July, 1778, when he resigned. Brigadier-General De Borre served during 1776 and 1777. Generally unknown are the very distinguished services of Brigadier-General Duportail who was appointed colonel of Engineers on July 8, 1777, and promoted chief of Engineers on July 22. On May 11, 1779, he was made commandant of the Corps of Engineers, and a year later was taken prisoner at Charleston. On November 16, 1781, he was again promoted, this time to the rank of major-general and chief of Engineers, retiring in October, 1783.

From the War of 1812 comes down to us one of the most moving stories of the passionate loyalty and devotion of Catholics to our armies. Everyone knows that the battle of New Orleans was fought after that war had been officially ended, but this did not lessen the profound concern of the people of New Orleans over the outcome of the fighting. In Shea's "Life of Archbishop John Carroll" is told the story of how the Ursuline nuns, who could hear the reports of the British and American guns and see the smoke rising above the battlefield, prayed all through the night of January 8, 1815, before the Blessed Sacrament asking the God of Battles, through the intercession of Our Lady of Prompt Succor, to give the victory to the American Army, and then prepared their schoolrooms as infirmaries for the wounded and sick soldiers who were brought there and on whom they "lavished every care." When the fighting was over General Jackson paid his respects to the Sisters and thanked them for their labors and prayers in the country's cause. With his staff, General Jackson attended a solemn service in the pro-cathedral given by the Reverend William Du Bourg, Administrator-Apostolic of New Orleans, in thanksgiving for the American victory. In after years, when Jackson made a visit to the Crescent City, he visited the Ursulines out of respect for what they had done for his soldiers and the American cause.

Out of the Mexican War arose a circumstance which, many years later, was to be used as a grave attack against the loyalty of the Catholic soldiers who went into Mexico with Generals Scott and Taylor. Two of these exhibitions of anti-Catholic bigotry were published in 1913 and 1916, the gist of them being that at the battle of Churubusco the American attack was held up and our casualties greatly increased owing to the presence in the Mexican army of 200 American deserters, most of whom were Irish Catholics, and organized as "the San Patricio Battalion." A documentary history of this military and human tragedy was written by Thomas F. Meehan with the title "Catholics in the War with Mexico" in the United States Catholic Historical Society's *Records and Studies*, Vol. XIII, June, 1918. Briefly it may be stated that there were either sixty-six or sixty-nine deserters captured by the American forces, of whom thirty-four were Irish, according to the only estimate made. They were tried by court-martial, and all but sixteen were executed. The *American Freemason*, in 1916, charged that these men deserted "at the instigation of the Mexican priests," and a writer in the *U. S. Cavalry Magazine*, in 1913, misquoted a passage from a general order issued by Scott to make it appear that the general had referred only to Catholic soldiers, in issuing an order concerning a Mexican plot, whereas the original order actually refers to "Protestant and Catholic" soldiers. A proclamation issued by General Zachary Taylor to the people of Mexico early in the war, with its promises of not interfering with their religion, churches or priests, and calling their attention to the liberties of the Catholics in the United States, are reminiscent of American propaganda among the German troops in the World War and show, once more, how old is the new.

Two Catholic officers, Generals James Shields and Thomas W. Sweeney, were outstanding figures in the Mexican War and carried their swords as gallantly through the

Civil War. General Sweeney, who was born in Ireland, served with the Volunteer forces from New York from 1846 to 1848, afterwards entering the Regular Army as a lieutenant in 1851, being promoted to captain ten years later. He was retired as a brevet brigadier-general. James Shields was also Irish born, coming to the United States in 1826 from the County Tyrone, when he was sixteen years old. He had a distinguished political career before entering the Army at the outbreak of the war and was commissioned brigadier-general by President Polk in 1846. He was shot through the lung at Cerro Gordo and was again severely wounded at Chapultepec, being mustered out of the service in 1848 to become a governor of Oregon and senator from Illinois before the outbreak of the great fraternal conflict between the North and South that began in 1861. He was elected senator from Minnesota in 1858, and was again serving as senator from Missouri when he died June 1, 1879, thus having the unique record of having represented three different States in the United States Senate.

The story of these officers' records in the Civil War and of the other notable figures among Catholic officers who held high commands in the army from 1861 to 1865, will be found in the article on "Catholicism in the Civil War and Reconstruction" (Vol. I) and also in the one on "Catholic Converts Who Have Rendered Distinguished Service" (Vol. III).

One feature of the Civil War must be recorded, this being the attempts that were subsequently made, the last in the summer of 1918, to show that seventy-two per cent. of the deserters in the Civil War were Irish Catholics. In the analysis of this statement made by Thomas F. Meehan, in one of his American historical studies, (U. S. Catholic Historical Society's *Records and Studies*, Vol. XIII, May, 1919) he proved that an official statement of the United States Government shows conclusively that the military statistics of the Civil War contain no reference to the nativity of the soldiers, beyond one special group of figures relating to 343,764 men from which "no satisfactory or reliable deductions can be made."

The Catholic hero of the Spanish-American War was Captain John Drum, Tenth Infantry, U. S. A., who, although he was beyond the age for retirement from the Army, gave up his detail of military instructor at Saint Francis Xavier's College in New York and rejoined his regiment at the time the U. S. S. Maine was blown up in Havana Harbor. He was a veteran of the Civil War and had been in the Regular Army since July, 1866, serving through the Indian campaigns of the Southwest. When war was declared his regiment went to Mobile and then to Tampa whence he sailed for Cuba. Captain Drum was killed at the head of his men on the second day of the battle of Santiago, July 2, 1898. President Roosevelt, in recognition of his gallant record, gave a lieutenant's commission as soon as he was old enough to receive it to Captain Drum's son Hugh. This son was the General Drum of Pershing's army in the World War, who so magnificently upheld his father's memory.

At no time in the history of the army has the Catholic record, Catholic achievement, stood so high as in the World War. Two aspects of this are surveyed in the article on "The National Catholic Welfare Council" (Vol. II) and that on "The Knights of Columbus" (Vol. II), so this record will be confined to those Catholic officers and men who served our country so heroically and with such distinction at home and abroad and in such numbers as to surpass far by all estimates made by the Government and even the Catholic authorities. Catholics can take melancholy pride in the fact that of the first three soldiers to be killed in the war, one was a member of our Faith, Thomas Francis Enright, Co. F, Sixteenth Infantry, First Division, who enlisted from Pittsburgh, Pennsylvania, and was killed in action, November 3, 1917. The first American officer to die in the field in the A. E. F. was Lieutenant William T. Fitzsimons, U. S. Medical Corps, who was killed September 4, 1917, in a German raid on Base Hospital No. 5. To honor him and his sacrifice to his country, the Government has named the Fitzsimons General Hospital at Denver, Colorado, and thus a Catholic name that was honored in our Revolutionary War appears again, shining in glory, a century and a half later. As Catholics appeared first on the casualty lists so one of them closed it, for the last American officer to die in the war was a Catholic priest, a chaplain holding the rank of lieutenant, the Reverend William F. Davitt, a native of Holyoke, Massachusetts. He went overseas with the Thirty-second Division and was killed on the morning of November 11, 1918, five minutes before the armistice began. In view of the fact that Catholics have been so often and so basely charged with being recreant to our country there is something inexpressibly moving about Father Davitt's death, for he had just hung an American flag (which he had brought with him from back of the fighting front) up in a tree to celebrate the arrival of the armistice hour when a German bullet struck him down.

As Washington had his group of Catholic officers about him in the Revolution, so did General Pershing in the A. E. F. Major-General James W. McAndrew (since deceased) went to France with Pershing and was placed in charge of the Army General Staff College, at Langres. Of his service there it has been written: "He succeeded in making the Army college a model of its kind * * * It may be said that this institution has had an indelible influence upon the fighting methods of the American Army." He subsequently became General Pershing's chief of staff, making a remarkable record for high efficiency in this most difficult and exacting position. Ten other Catholic major-generals and fifteen brigadier-generals served in the World War. Major-General Robert Lee Bullard, originally a brigade-commander of the First Division, was promoted to the command of it in November, 1917. This unit received the highest praise from French military critics for its "perfect unity, splendid fighting spirit, and high morale." He was promoted to the command of the Third Army Corps, and later became commander of the Second American Army. To Major-General John F. O'Ryan, commanding the Twenty-seventh Division, made up of National Guard units from New York, fell the distinction of being the only officer in the Army who commanded his division throughout the war, the best possible proof of his ability as a successful officer, for the Twenty-seventh Division saw some of the hardest fighting and were among the troops who performed the seemingly impossible task of cutting the Hindenburg Line.

Major-General Francis J. Kernan was the first head of the Service of Supplies, the organization of which was regarded as one of the most remarkable accomplishments of our Army's work in France. Major-General Joseph T. Dickman was successively commander of the Third Division, the Fourth Army Corps and the First Army Corps, and went into Germany as the commanding general of the Army of Occupation. He received the Distinguished Service Cross from the Government. Brigadier-General Denis E. Nolan, who went to France as one of the original members of Pershing's staff, served throughout the war as the head of that section of the A. E. F. General Staff known as G-2, in charge of the Intelligence Service, censorship, secret-service, counter espionage, circulation and map section, a post of enormous responsibility. Brigadier-General Hugh A. Drum, the son of Captain John Drum, killed at Santiago, served as chief of staff under General Pershing in the First Army which captured the famous St. Mihiel sector from the Germans. "Remarkable work was accomplished by General Drum, chief of staff of this First Army," says a French history, "and also by his collaborators who had been chosen scarcely a month before." To Brigadier-General C. McKinstry, who was in command of the Sixty-seventh Artillery Brigade of the Forty-second (Rainbow) Division, fell the difficult task of conducting the light railway operations of the A. E. F., which at the time of the armistice was operating about 1,400 miles of track.

Divisional commanders of our Faith included Major-General William H. Johnston, commanding the Ninety-first Division, who had his troops in such condition when they landed in France that it was expected they could go into the fighting line without passing through that preparatory school of combat, the quiet sector; Major-General Joseph E. Kuhn, commanding the Seventy-ninth Division; and Major-General John McMahon, who was in command of the famous Fifth Division, this being the first American unit to cross the River Meuse in the long-continued Meuse-Argonne drive. Major-General Samuel D. Sturgis commanded the Eighty-seventh Division in France and is of an old Regular Army family, his father having been a distinguished commander in the Civil War and a convert to the Catholic Faith. Brigadier-General William J. Nicholson was in command of the 157th Infantry Brigade in General Kuhn's division; Brigadier-General M. J. Lenihan commanded the Eighty-third Infantry Brigade of the Forty-second Division; Brigadier-General Manus McCloskey was commanding officer of the Twelfth Artillery Regiment of the Second Division of Regulars and later in command of the 152d Artillery Brigade of the Seventy-seventh Division. Other Catholic officers who served with distinction in the war were Major-General Thomas H. Barry (since deceased), Brigadier-General Robert E. Callan, Brigadier-General James A. Ryan, Brigadier-General Edwin B. Babbitt, Brigadier-General Augustine McIntyre, Brigadier-General Edward T. Donnelly and Brigadier-General Paul Malone.

As an example of the ancient aphorism that "peace hath her victories no less renowned than war," we can cite the record of that splendid Catholic "officer and gentleman" Colonel William N. Haskell. At the organization of the A. E. F. he was detailed from the Regular Army to the command of the typical Catholic regiment of the whole force, the famous New York Sixty-ninth. Under his energizing direction at Camp Mills, that magnificent material soon became a most efficient military unit, but to their mutual grief colonel and regiment did not cross the ocean together, for, almost on the eve of sailing, Colonel Haskell was detailed to the more extended duties in which in the further progress of the war he attained such marked distinction. After the close of hostilities he was sent to command the relief expedition that went to Armenia and for a time was supreme arbiter of the destinies of the Near East. He had hardly settled down on his return home from this duty when he was detailed to go to Russia and take charge of the relief work there. In both these last details political as well as economic conditions required the exercise of the greatest finesse and tact. The indisputable records give ample testimony to the complete success that crowned Colonel Haskell's every move to save the starving thousands entrusted to his care and to give the world the proof of the boundless charity of the great Nation whose flag he carried.

Of the more than a million Catholic officers and men who served in the Army and the Navy in the World War no greater testimony could be offered of their devotion to their Faith, as well as to their country, than the impression they made on non-Catholics by the manner in which they attended to their religious duties. They went to Confession in the open squares and streets of French villages; they jammed churches where Mass was said in numbers so great as to surprise even Catholic France; the received the Blessed Sacrament under conditions far removed, externally, from those of their normal life at home. They respected women wherever they went, in accordance with the teachings of their Church, and everywhere they served left behind them a profound impression of the living quality of their Catholicism. It is not too much to say that no army the world has ever known has witnessed such a spectacle of Catholicism as a living faith as that of the American Army in the World War.

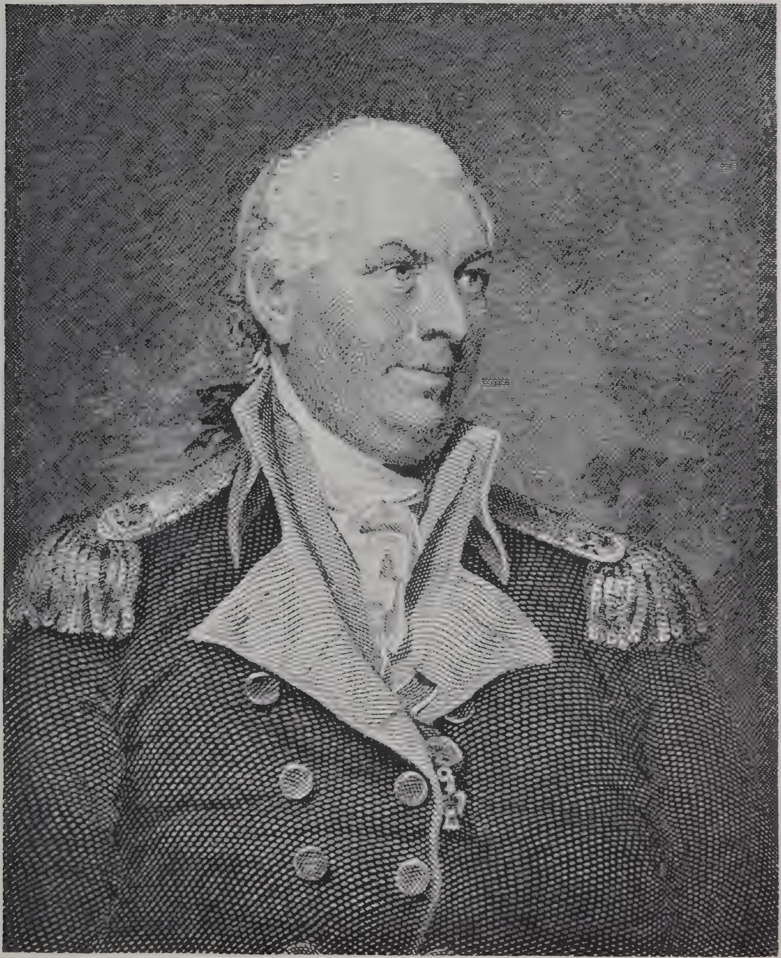
And this spirit lives still in the Army. If we could begin this proud record with the episode of a Catholic officer forming the first American Army we can close it with still another high army honor being won by a Catholic cadet. For the "honor man" of the graduating class of 1922 at the United States Military Academy at West Point was a Catholic, Lieutenant Charles J. Barrett of South Orange, New Jersey. For the last three years of the course he stood at the top of his classes and has the enviable distinction of going through West Point after serving in the A. E. F. in France. According to the custom of the Army, Lieutenant Barrett was commissioned in the Corps of Engineers, the arm of the service to which are always appointed the highest ranking men of the West Point graduating class.

CATHOLICS IN THE NAVY OF THE UNITED STATES

WILLIAM B. M'CORMICK

TRADITION, prejudice and the fear of novelty are three elements entering into the writing of history which tend to give it a rigidity that eventually beclouds the facts. The origin of the United States Navy and its forerunner, the Continental Navy, are striking proofs of this. Outside the pages of the Catholic, Martin I. J. Griffin, there is no American historian who has set down the precise sequence of events in the formation of the Continental and United States navies; or concerning the men who organized and first commanded our naval forces. That the two men who played the leading part in these events were Catholics probably had much to do with this neglect. Only prejudice can account for the overlooking by our professional naval historians of the extraordinary coincidence that General Stephen Moylan, after acting as the first general mustering officer of Washington's original Continental Army, was detailed to organize the first armed naval force of the United Colonies, and the further coincidence that John Barry was given the first commission in both the Continental and United States navies and was appointed to the first ship of each.

General Moylan's military record will be found in the article on the Catholic record in the Army. His connection with the Colonies' naval forces, though brief, was highly effective. It began on October 4, 1775, when General Washington appointed General Moylan and Colonel John Glover of the Marblehead "Marine" Regiment to fit out two armed vessels that were to proceed to sea to intercept two British ships bound for Quebec laden with military stores for the British troops in the American Colonies.



Commodore John Barry

The two American vessels were fitted out at Salem, the first being named the Lynch and the second the Franklin, after two members of a committee of Congress who were consulting with Washington at that time. Although Washington alluded to these two schooners as "privateers" they performed the functions of naval vessels in war time and, as Griffin justly says in his life of Moylan, "may be said to be the beginning of the Navy of the United Colonies." This two-schooner squadron grew to seven vessels by the end of January, 1776, with Captain Manley of the Lee as commodore, General Washington being his commanding officer and Moylan acting as naval secretary for Washington and the little fleet.

Meanwhile, the Continental Congress had been planning for a navy and on November 28, 1775, there were adopted the "Rules for the Regulation of the Navy of the United Colonies." Nine days later (December 7, 1775) Captain John Barry was appointed to command the Lexington, the first vessel fitted out by Congress for this navy. Thus Barry was a commissioned officer of the highest rank then in the service and in command of his own ship fifteen days before the date (December 22, 1775) when Commodore Esek Hopkins received his commission on his flagship, the date John R. Spears gives as the day that "the American Navy came into existence."

Like Moylan, John Barry was a native of Ireland (he was born in 1745 in the town of Wexford). He arrived in Philadelphia when he was about fifteen years old. He went to sea in the West Indies trade and by the time he was twenty-one commanded a schooner, subsequently rising to the command of a ship in 1774. On October 15, 1775, Congress resolved to fit out two armed vessels to be called the Lexington and the Reprisal, and on this date Barry arrived with his ship at Philadelphia after a voyage to London. As we have shown, he was given his commission as captain of the Lexington, December 7, 1775.

The Lexington went to sea on her first cruise, March 31, 1776, flying the new Continental flag hoisted by Washington at Cambridge on January 1 of that year.

By April 7, Barry had fought his first engagement and captured the sloop Edward off the Virginia capes, returning to Philadelphia with the vessel and crew of twenty-five as prisoners. This was the first armed vessel captured under the authority of the Continental Congress. It was not long before Barry was appointed to command the frigate Alliance, the largest and finest ship in the Continental Navy and in which he fought the last sea action of the Revolution (March 10, 1783), while in command of the entire Navy at the close of the war. It was in this ship that Barry fought and captured two British ships, the Atalanta and Trepassy, in one action, and when he was wounded.

In 1781, Captain John Paul Jones (who had been commissioned a lieutenant subsequent to Barry's receiving his appointment as captain) made an effort to have Congress declare him "Head of the Navy." Through a few quiet words from Barry's friend, Captain James Nicholson, the attempt came to nothing. Although Barry received the title of "commodore" while in command of the fleet during our troubles with France, that title was not legally created until 1862.

The life of the Navy of the United Colonies ended with the close of the Revolution and it was not until 1794 that Washington signed the bill creating the United States Navy, which has come down to us from March 27 of that year. Under the provisions of this act the building of six frigates was begun, to wage war against the "Algerine Corsairs"; but eight days before the President signed the bill Barry had offered his services to the Government. This was on March 19, and on June 5, he was appointed captain of one of the six frigates to be built and also to superintend its construction, Barry being placed first, in relative rank, among the six surviving captains of the Revolution who received similar appointments to his. The relative rank, as it stands in Washington's order of that date, reads: John Barry, Samuel Nicholson, Silas Talbot, Joshua Barney, Richard Dale, Thomas Truxton.

The frigate whose construction he was to superintend was the United States, which was not ready for sea until July, 1798. But she outlived Barry many years, for when Jefferson came into power, Barry was retired from active service, and illness enfeebling him, he died in 1803. He was buried in the yard of Saint Mary's Church, Philadelphia, Doctor Benjamin Rush, Signer of the Declaration of Independence, writing his epitaph.

From Barry, head of the Navy at its beginning, to Benson, Chief of Naval Operations in the World War, and consequently the ranking officer during that tremendous effort of the nation, the record of Catholic officers in the service is a long and estimable one. As fighting men, as instructors of aspirants for commissions, as engineers, medical officers and scientists, as members of what is now called the Pay Corps with great financial responsibilities, Catholic officers have risen to distinction and won high honors from their Government and its citizens. In fact we owe the best records we have of these officers to the tireless industry and research of Pay Inspector John Furey, United States Navy, who contributed two papers to the United States Catholic Historical Society's "Records and Studies" in 1906, from which all this material is drawn.

Paymaster Furey began his service in the Navy in 1863, when he was appointed acting assistant paymaster and served in the Civil War as signal officer on the U. S. S. Monticello, under the command of "Albemarle" Cushing at Fort Fisher, and again distinguished himself under Lieutenant Gorringe in pursuit of the Confederate ram Stonewall. After being commissioned paymaster in 1871 he served for three years at the United States Naval Academy, during which time he effected many improvements in the manner of caring for the midshipmen. He was on duty at the Brooklyn Navy Yard during 1877-1880 and again in 1889 until 1893. During this time he was instrumental in having the spiritual affairs of the sailors looked after by Brooklyn priests. He was the first paymaster of the Naval Training Station at Newport, Rhode Island, in 1881-1884 and assisted Admiral Luce in organizing it. He retired on account of disability in the line of duty in 1895, but was ordered to active duty during the Spanish-American War. He was promoted to Pay Inspector on the retired list by an act of Congress in 1906.

After Commodore Barry, the first Catholic officer of whom we have a record was Commander Philemon C. Wederstrandt, who was born in Maryland in 1776, and who was the second student to enter Georgetown College in 1791. He was appointed midshipman in 1798, his first duty being aboard the Constellation under Captain Thomas Truxton. He served in the "French War" and was in the actions against the French frigate L'Insurgente in the Caribbean (February, 1799) and with La Vengeance (February 2, 1800). He resigned in 1810 on account of illness, but took an active part in the defense of Maryland in the War of 1812. He lived on his Louisiana plantation until his death in 1857.

A romantic figure of the early days of the Navy was Midshipman James Ord, who was believed by many persons, owing to a fantastic legend, to be the son of King George IV and Mrs. Herbert. He was at Georgetown College from 1800 to 1804 and studied for the priesthood, but in 1811 decided he did not have a vocation to it, and entered the Navy as a midshipman. After a two years' cruise he resigned and entered the Army, from which service he also resigned in 1815. His son was the distinguished army officer, Major General Edward O. C. Ord.

Pay Director Garrett Robert Barry linked the eighteenth century almost with our own time, for he was born in Philadelphia in 1795 and died in New York City in 1876. As a boy he helped build trenches outside of Philadelphia in the War of 1812 and was appointed a purser in the Navy in 1825, a title that was not changed in the service until 1860. Eight years before he received his commission as purser he had begun duties aboard naval vessels, being captain's clerk on the frigate Franklin in 1817. After several tours of duty at sea he was appointed purser at the Washington Navy Yard. During the years 1862-1863 he was senior member of a board appointed to revise the system of keeping pay accounts, and although he had retired in 1862 he was paymaster at the Navy Yard, New York, from 1863 to 1866, during which time he handled nearly $15,000,000, and the only discrepancy found in his accounts was twenty-five cents overpaid a workman. His son, Edward Buttevant Barry, became a rear admiral in the Navy, and his second son, Thomas Glover Barry, was counsel for the Archdiocese of New York during the lifetime of Cardinal McCloskey.

Rear Admiral Charles Boarman, who linked the War of 1812 and the Mexican War in his sixty-eight years of service, was born in Maryland in 1795, son of a professor at Georgetown College. He was appointed midshipman in 1811 and served on the brig Jefferson on Lake Ontario in the War of 1812. From the close of that war until 1850 he served in the Mediterranean, West Indies and Brazil squadrons, the fleet at that time, and for years afterwards, being divided up into small units in a manner long ago abandoned. He was placed on the reserve list in 1855, having the rank of captain, and in 1867 was promoted to the grade of commodore. In 1876 he became rear admiral and died in West Virginia in 1879. At the time of his death he had been longer in the service than any other officer in the Navy Register, a Navy Department general order issued when he died crediting him with over sixty-eight years' service.

Rear Admiral Augustus Henry Kilty, the son of an officer in the Continental Army and an original member of the Society of the Cincinnati, served through the Mexican War on foreign stations and won a gallant reputation in the Civil War, from which he emerged with the loss of an arm. He was born in Annapolis in 1806 and entered the Navy as a midshipman in 1821, serving almost continuously until 1860 in the Mediterranean, West Indies, Pacific and East Indies squadrons. He was in Baltimore on duty when the Civil War broke out, and a mob surrounded the naval rendezvous and demanded that the American flag be hauled down. Commander Kilty addressed the mob and declared he would kill the first man who touched the flag, for which action the Maryland Legislature gave him a vote of thanks in 1864 for his "loyalty and courage." He was ordered to St. Louis in 1861 to aid in organizing a naval flotilla of small gunboats under Commander Foote, and he took part in the assaults on Fort Pillow and Island No. 10. At Fort Pillow, his vessel, the Mound City, was sunk, but she was subsequently raised and under Kilty's command took part in the White River expedition in the following year. While participating in the attack on Fort Charles, a shell from the Confederate fort struck the Mound City, hitting the steam chest and causing the death of 100 officers and men. Commander Kilty lost his left arm by scalding. Later he was in command of the ironclad frigate Roanoke of the North Atlantic Squadron and of the receiving ship Vermont to the close of the war. He went on the retired list in 1868, after reaching the age of sixty-two, and was promoted to rear admiral in 1870. He died in Baltimore in 1879.

The plan for the original United States Naval Academy was partly the work of Commander James Harman Ward, to whom also fell the sad honor of being the first officer of the Navy to be killed in action in the Civil War. Commander Ward was a very distinguished student, a man who looked further into the future, in connection with technical naval affairs, than did most men in the service in his day. He was born in Hartford, Connecticut, in 1806, and became a midshipman in 1824, although he did not make his first cruise until four years later, having obtained a leave of absence to finish a course of study at what is now called Trinity College, Hartford. He was the son of a Marine Corps officer. After years of sea service he was ordered to the Naval School at Philadelphia as an instructor in ordnance and gunnery, and while there assisted in preparing the plans for the Naval Academy at Annapolis. His progressive tendencies were shown in his advocacy of steam propulsion. He organized a Class in Steam and Gunnery, holding that the first was an adjunct of the latter branch of naval art. He also wrote a book entitled "Steam for the Million," and prepared two Naval Academy textbooks. He served in the Home Squadron during the Mexican War, and at the beginning of the Civil War was given command of a fleet of gunboats on the Potomac River. While erecting a shore battery his men were attacked by a force of Confederates on June 27, 1861, and he was struck by a musket ball, dying within an hour.

Of the Catholic officers in the United States Navy, only a few resigned on account of their sympathy for the Southern cause at the outbreak of the Civil War. One of these was Commander Frederick Chatard, who was born in Maryland in 1807, coming from an old Catholic family. He joined the Navy in 1824, and during the Mexican War was at the capture of Mazatlan on the Pacific coast and took part in the blockade of Manzanilla and also coöperated with Commodore Paulding, while commanding officer of the sloop-of-war Saratoga in 1857-1858, in the capture of General Walker's filibustering expedition in Nicaragua. He was in charge of the receiving ship Pennsylvania at

Norfolk, Virginia, when the Civil War began, and resigned, being appointed commander in the Confederate Navy in 1861. He served at the Manassas fortifications, drilling men in the use of the guns, and later commanded the Potomac River batteries at Evansport and the Drury's Bluff batteries on the James River. He subsequently served as chief of heavy artillery under General J. B. Magruder on the Peninsula, this duty continuing until the close of the war. He died in St. Louis in 1897. The Right Reverend Francis Silas Chatard, D.D., Bishop of Indianapolis, was his nephew.

Another officer who served through both the Mexican and Civil Wars was Commodore Simon B. Bissell, who was born in Vermont in 1808. He was promoted to commodore in 1866 and given command of the sloop-of-war Monongahela of the North Atlantic Squadron. He died in Paris, France, in 1883. Commodore Bissell was a convert, becoming a Catholic late in life.

Captain Richard Worsam Meade was not only a distinguished officer of the Navy, but he was the father of two navy officers and an officer of the Marine Corps; his daughter married a naval officer, Rear Admiral James Hoban Sands. He came from an old American Catholic family, his grandfather being the George Meade so prominent in Philadelphia during the Revolution. General George Gordon Meade of the United States Army, who was not a Catholic, was his brother. Captain Meade was born in Xeres, Spain, in 1807, and was appointed midshipman from Pennsylvania in 1826. He was engaged in duty at various navy yards in the Mexican War and was commanding officer of the steamer San Jacinto of the East Gulf Blockading Squadron from 1864 to 1866. He retired in 1867 and died in Brooklyn, New York, in 1870. His sons were Rear Admiral Richard Worsam Meade 3rd, Paymaster Henry Meigs Meade and Bridgadier General Robert L. Meade of the Marine Corps.

One of the outstanding figures of the war afloat in the Rebellion was Commander Raphael Semmes, who after his resignation from the United States Navy in 1861, gradually rose to the rank of Admiral in the Confederate Navy, a service with which his greater fame is connected. Born in Maryland in 1809, he was appointed midshipman in 1826 and was a lieutenant by 1837, holding that grade through the period of the Mexican War, during which he performed distinguished service both afloat and ashore. In the siege of Vera Cruz he was in command of the battery of guns sent ashore from his ship, the Raritan, his first vessel, the brig Somers, having been capsized while he was in pursuit of a blockade runner. He served as aide to General Worth in the campaign of the Valley of Mexico and afterwards wrote a book describing his experiences. He was on duty in the lighthouse service when the Civil War broke out and after he had resigned and joined the Confederate Navy he was sent to New York and Washington to purchase military supplies. His first sea duty was in command of the Confederate steamer Sumter, and in a six months' cruise he captured and destroyed eighteen Northern ships, until she was caught in Gibraltar and blockaded so successfully that he abandoned the vessel and went to England. From there he was ordered to the famous Alabama, which he joined in the Azores in August, 1862. On his long cruise in this ship he destroyed or captured sixty-nine vessels, his career at sea ending with his defeat by the Kearsarge off Cherbourg, France, June 19, 1864. He escaped to England, where he was treated as a hero. On his return to the South he served in the Confederate Army for a time. He was arrested after the close of the war, but was released by President Johnson. He went to Alabama to live and to practice law, which he had studied while on a leave of absence from the navy in 1832-1835. He died in 1877 and was buried in the Catholic cemetery in Mobile.

Rear Admiral Benjamin F. Sands became a Catholic when he was thirty-two years old, and was for many years a member of the committee in charge of Catholic Indian Affairs. Born in Maryland in 1812, he joined the Navy in 1828 and was on coast survey duty with Lieutenant Gedney when the party discovered Gedney's Channel, leading into New York harbor. He invented a deep sea sounding apparatus that was a great improvement over the devices in use up to 1858. When the Civil War broke out he was on similar duty in the Pacific and came East without orders to apply for duty on a fighting ship. He was present at both attacks on Fort Fisher; and on his ship, the Fort Jackson, the articles were signed by General J. Kirby Smith for the surrender of the last armed forces of the Rebellion. He was in charge of the Naval Observatory at Washington from 1867 to the date of his retirement in 1874, and he brought the standard of the observatory up to that of similar institutions in Europe. He died in Washington in 1883. Three of his sons served in the Navy, one being Rear Admiral James H. Sands; a fourth son was Major George H. Sands of the United States Army.

Captain Dominick Lynch, third of that name, was appointed to the Navy as midshipman in 1829, when he was sixteen years old, and served through the Mexican War but was put on the reserved list in 1855. During the Civil War he served both in the Pacific and Atlantic squadrons, being present at the capture of Fort Macon, and was in engagements with the batteries in Lynnhaven Bay and against Forts Hatteras and Charles. He was appointed captain on the active list in 1871 and was retired on his own application a year later. He was a grandson of the famous New York merchant, the first American Dominick Lynch, who was one of the founders of Saint Peter's Church in that city. He died in Brooklyn in 1884. His son, Dominick Lynch 4th, was a lieutenant in the United States Cavalry at the time of his death in 1875.

Rear Admiral John C. Beaumont was appointed midshipman from Pennsylvania, his native State, in 1838 and served in the frigate Constellation during its voyage around the world in 1840-1844. He was at the capture of Vera Cruz in 1847, and during the Civil War participated in engagements with the Confederate batteries on the James River and at Fort Darling. While commanding the monitor Nantucket he was in various engagements in Charleston harbor and took a leading part in the capture of Fort Wagner. He also took part in both attacks on Fort Fisher, when his ship was severely damaged by the enemy's shells. He was promoted to be commodore in 1874 and was chief signal officer of the Navy from 1876 to 1879. He reached the grade of rear admiral in 1882 and retired a year later, dying in New Hampshire in the same year.

Rear Admiral John C. Febiger, who also served in both the Mexican and Civil Wars, was born in Pittsburgh in 1821, and was appointed to the Navy in 1838. He was in the East Indian Squadron when the Civil War broke out and returned to the United States, as did all the officers on duty abroad at that time. While commanding the sidewheeler, Mattabesett, in Albemarle Sound, North Carolina, in 1864, he fought the Confederate ram, Albemarle, for four hours and captured a tender of that ship, the Albemarle withdrawing from the fight. After the war he was in command of the Washington Navy Yard and also served on the Retiring Board, reaching the grade of rear admiral in 1882, the year he retired. He died in Maryland in 1898.

Professor of Mathematics James Major, who was born in Ireland in 1813, had the unusual distinction, while he was on a Mediterranean cruise in the Cyane, of being the only Catholic officer, and as such, of being presented to Pope Gregory XVI, who made a visit to the ship and asked to have the Catholic officers presented. Major was appointed professor of mathematics in 1838 and served on board ship for several years, as was then the custom before the Naval Academy was founded. He resigned in 1859 and entered the Society of Jesus, dying at Saint Joseph's Church, Providence, Rhode Island, in 1898.

Rear Admiral Samuel Rhoads Franklin, who was born in York, Pennsylvania, in 1825, joined the Navy as a midshipman in 1841. While on duty with the Pacific Squadron he participated in the occupation of Monterey in 1842. He was also an instructor at the United States Naval Academy in 1855-1856. He volunteered for duty on the Roanoke in the action with the Merrimac in 1862, when the Congress and the Cumberland were sunk. He was on the staff of Acting Rear Admiral Thatcher during the operations in Mobile Bay in 1865, and was the naval representative in the demand for the surrender of that city. He was on the ship that brought Herman Melville, the famous writer of sea stories, back to the United States from Tahiti, and some years later brought "Boss" Tweed back to New York from Spain. While commanding officer of the European station in 1885-1887 he received a written invitation from Pope Leo XIII to attend Mass and received Communion at his hands. His ancestors settled in what became Franklin Square, New York City, and his elder brother was a major-general in the army. He was president of the International Marine Conference held in Washington in 1889, having been appointed a delegate by President Cleveland. He wrote "Memories of a Rear Admiral," published by the Harpers in 1898. He died in Washington in 1909.

Lieutenant Commander Joseph D. Daniels, born in Baltimore, was the son of a commodore in the Colombian Navy and was a student in Saint Mary's Seminary when appointed to the Navy in 1841. He was on duty at the Naval School in 1846, but was ordered to sea at his own request and served throughout the Mexican War, receiving a letter of commendation from Secretary of the Navy Bancroft. In a moment of impulsiveness he resigned from the service in 1861 while on duty in Baltimore, but volunteered in the following year and participated in both attacks on Fort Fisher, commanding the final landing force while in the last stages of tuberculosis. His strength failed him and he had to fall out of the line, but he remained on the field until the action was over. He died in 1865, while on sick leave.

Commodore Edward Barrett, born in Louisiana in 1828, joined the Navy at the age of twelve years. He was an instructor of the first class to be graduated from the Naval Academy at Annapolis in 1846, and in the Mexican War was in all the engagements on the coast. In the siege of Vera Cruz he served with General Worth's division at the Naval Battery. His freedom in expressing his opinions about the war and its conduct brought charges of disloyalty against him, but he was exonerated by the court that tried him. He commanded the schoolship Savannah, which was the gunnery ship for instructing volunteer naval officers, during 1861-1863. He was in command of the sloop-of-war Plymouth the year before his death, which occurred in New York City in 1880.

Rear Admiral Daniel Ammen was born in Ohio and in his boyhood was a playmate of General U. S. Grant. Appointed midshipman in 1836, he spent a year at West Point and then went to sea in the West Indies Squadron, returning to the Philadelphia Naval School for a course of study. In 1862 he was appointed a member of the commission to select a site for a naval station in San Francisco Bay; and on the Atlantic coast, during the Civil War, he took part in operations against Fernandina, Florida, Port Royal, Forts McAllister and Sumter. He quelled a mutiny aboard the passenger steamer, Ocean Queen, of sailors bound for the Pacific Squadron, in which two men were killed. He was present at both attacks on Fort Fisher. After the war he was Chief of the Bureau of Yards and Docks and served on the Atlantic-Pacific ship canal commission. Ammendale, thirteen miles outside of Washington, was named for him, and he brought the Christian Brothers to that town, also giving the land on which the first Catholic church in the town was built. He designed the "balsa" liferaft now in use in all naval vessels. His son, U. G. Ammen, was in the navy from 1879 to 1906. Admiral Ammen retired in 1878 and died in 1898.

Rear Admiral William A. Kirkland, who was born in North Carolina, joined the Navy in 1852 and in the Civil War was engaged in the Mobile Bay operations. After the war he commanded several naval stations and was in command of the European Squadron during 1894-1895. At that time he wrote a letter of congratulation to President Faure of France on his election, an action that was disapproved by the Cleveland administration. Subsequently he publicly criticized the missionaries in Syria and the uniform of the chaplain of his ship, this combination of circumstances causing his recall. He was promoted to be rear admiral in 1895 and retired three years later, dying at Mare Island in the same year.

Rear Admiral R. W. Meade 3rd, was appointed to the Navy from California in 1850 and after years of sea service became instructor of volunteer officers in gunnery at Boston at the outbreak of the Civil War. He went to the Mississippi River Squadron in 1862, but was disabled and returned East in the same year. He commanded the naval battalion in the July, 1863, riots in New York. He went to sea in command of the Marblehead, and was commended for gallantry in the action against the Stone River, North Carolina, batteries. He commanded the U. S. S. Dolphin, of the "New Navy," in 1885-1886, and was president of the Board of Inventory that revised the accounting system of the Navy in 1886-1887. He was promoted to rear admiral in 1895, retiring on his own application a year later. He died in Washington in 1897.

Lieutenant-Commander Robert Emmet Carmody, who was born in Mohawk, New York, in 1845, was one of the

Catholic officers in the navy who took thought of the spiritual affairs of the enlisted men, and while he was on duty at the Brooklyn Navy Yard in 1877-1879 arranged to have Mass said for the sailors on the receiving ship, priests from Saint James' Pro-cathedral going to the vessel and saying Mass on an improvised altar, provided by Commander Carmody. He was at the Naval Academy when it was transferred to Newport, Rhode Island, during the Civil War, and made cruises in pursuit of Confederate vessels menacing the coast. He was retired for disability incident to the service in 1895, and died in Washington in the following year. Commander Carmody's wife was a daughter of Captain Dominick Lynch, U. S. N.

The founding and organization of the United States Navy Medical School is due to Medical Director Robert Augustine Marmion, who was also its first president. Born in Virginia in 1844, he was appointed assistant surgeon in the Navy in 1868, rising through the successive grades to medical director in 1904. After considerable sea service, Medical Director Marmion was president of the Naval Examining Board, was in charge of the Naval Medical School and was president of the Medical Examining and Naval Retiring Board when he died in 1907, at Washington.

Father Charles H. Parks was the first Catholic priest to receive the appointment of Chaplain in the Navy. Born in New York, President Cleveland appointed him from that State, April 25, 1888. He resigned July 25, 1900, and died in New York, March 31, 1907. His active work among the men was at first considered an innovation contrary to all the traditions of the Navy, but in a short time his doubting critics became his most ardent admirers. His successors in the service have continued to manifest that their influence was entirely for the welfare of the men and the good of the service. One of those immediately following him in the Navy was the Reverend John P. Chidwick, chaplain of the ill-fated Maine, blown up in the harbor of Havana. His name is inseparably linked with the details of that historic calamity. Reference to the chaplains who served during the World War is made in the chapter on nurses and chaplains.

One of the outstanding officers of the Spanish-American War was Rear Admiral Lucien Young, who was a native of Kentucky and was graduated from Annapolis in the class of 1873. He won distinction on his first cruise by saving the life of a seaman off the Spanish coast, and again when the Huron was wrecked off the North Carolina coast in 1877. He served at the Naval War College and was in command of the U. S. S. Hist in the Spanish-American War. He was advanced three numbers in his grade "for eminent and conspicuous conduct in battle" during the engagements at Manzanillo in June, July and August, 1898. He was also commended by the Secretary of the Navy for his relief work at San Francisco, after the fire in 1906. He was the author of the much discussed book, "The Real Hawaii," and died in 1912, two years after being promoted to rear admiral.

Another naval officer who distinguished himself was Admiral Henry Walton Grinnell, a member of an old New Bedford family. His father, Henry Grinnell, fitted out the expedition many years ago to search for Sir John Franklin in the arctic regions. During the Civil War Henry Walton Grinnell fought with Farragut and Kimberley at New Orleans and Mobile. Grinnell, with others, was instrumental in building up the Japanese Navy. For the services he rendered during the Chino-Japanese War he was made a rear admiral in the Mikado's Navy. During the Spanish War Grinnell served as a lieutenant aboard the U. S. battleship Iowa. He was a convert to the Catholic Church. His second marriage was to Florence, daughter of the late James Jeffrey Roche. He died in September, 1920, and is buried in the National Cemetery at Arlington.

As a Catholic officer was at the head of the Navy when it was organized, so a Catholic officer was the commanding officer in the World War. This was Admiral William S. Benson, who held that title, as Chief of Naval Operations, from May, 1915, until 1919, when he was retired on account of age. Admiral Benson was born in Macon, Georgia, in 1855, and was graduated from the Naval Academy in the class of 1877. He served as a lieutenant in the Spanish-American War and has also served at the Naval Academy and in many important commands at sea. While he was Chief of Naval Operations, President Wilson appointed him a member of the commission to confer with the Allied Powers in Europe, in 1917, and in the following year he went abroad again, to represent the country in matters connected with the armistice. Admiral Benson has received the degrees of LL.D. from Villanova and Loyola and was elected first president of the National Council of Catholic Men.

WAR-TIME MINISTERING ANGELS

THOMAS F. MEEHAN

CLARA BARTON is the patron saint of American Red Cross work, as Florence Nightingale is the patron of similar British effort. In popular American estimation Miss Barton is regarded even as the founder of all Red Cross humanitarian organization for the mitigation of suffering from the effects of pestilence, famine and war. The fact is, she had nothing whatever to do with the origin of the Red Cross Society. Her special personal connection with it is based on the fact that in 1882, after much effort, she was able to start in the United States a branch of the Red Cross Association that had been originated by the delegates of sixteen European nations, at an International Congress, held in Geneva, Switzerland, in October, 1863.

There was no Red Cross work in our Civil War. Hospital and relief work then was done by what was known as the Sanitary Commission. Among the helpers in this organization was Clara Barton, who, because of the experience she had gained there, and her enthusiasm for such work, was invited by the officers of the International Red Cross of Europe, after the outbreak of the Franco-Prussian War, to cross the Atlantic and assist them in their operations. When Miss Barton returned to the United States she labored for over a decade, because of official discouragement and popular indifference, before she was able to get a recognition for the organization here.

Mention of the Sanitary Commission as the relief organization of the Civil War does not derogate from the credit due the heroic work of the Catholic Sisterhoods during the same era of suffering. The names of Mother Angela Gillespie, Sister Anthony O'Connell, Mother Angela Hughes, Mother Augustine McKenna, Mother Monica Pue, Mother De Chantal Keating and their many associates from Emmitsburg, Nazareth, Cincinnati, Chestnut Hill and Pittsburgh are as much a part of the imperishable record as those of Lucretia Mott, Julia Ward Howe, Clara Barton or the others made more widely known by popular acclaim.

The inspiration of the Red Cross Association came from a philanthropic Swiss, Jean Henri Dunant. Horrified at the sufferings of the wounded at the battle of Solferino, in June, 1859, he wrote a book, "Un Souvenir de Solferino," describing the dreadful scenes he had witnessed after the battle, and urging a world-wide organization of civil societies to care for the wounded and to supplement the surgeons' work. The idea was well received by the Geneva Society of Public Utilities, and the agitation resulting from the translation of the book into many languages brought about the assembling of the delegates of sixteen nations at Geneva, for the International Congress of October, 1863. In the following August these delegates signed the Geneva Convention, a series of rules for warfare binding their nations to a humanitarian alleviation of the horrors of war. They did not make a direct provision for the organization of the Red Cross Society, as we know it, but they made such a society possible by providing that every nation ratifying the Convention should have a national civil organization in charge of hospital aid and relief, and with privileges of neutrality, during a war.

Fourteen nations at once accepted the Convention. This number has since been increased to forty-three, thus giving the rules the authority almost of international law. Since 1864 these rules have been revised several times at international conferences. The older generation will recall that at the outset no one ever spoke of the "Red Cross" when referring to the movement. The "Geneva Cross" was the term used. The Swiss national flag is a white cross on a red field. Out of compliment to their civic hosts the Geneva delegates adopted as the badge and standard of the new organization the white flag of peace with a red cross in the centre.

The Geneva Convention was an international civic recognition of the old Catholic practices of the corporal works of mercy, and a long delayed protest against the destruction during the three preceding centuries of the fundamentals of Christian benevolence. The Red Cross badge itself can be likened to that which was the distinguishing mark on the habits and cloaks of the "Clerks Regular, Ministers of the Sick," also called the "Fathers of Good Death," founded in Italy by Saint Camillus de Lellis. They were confirmed by Pope Sixtus V in 1586, and had for their special mission attendance on the sick and the care of hospitals. They were unquestionably the first real Red Cross nurses. Saint Camillus died in 1614, twenty-eight years after founding his Order of Red Cross nurses. He established, during his life, sixteen houses of his Order in Italy and lost 220 of his nurses in the numerous plagues and wars of that time. Philip IV introduced the Ministers of the Sick into Spain. Father Andrea Sicli, of Palermo, traveled to Mexico, Peru, Brazil, to introduce them into South America. Father Perez, of Castile, after being superior of the Order in Spain brought the Order to Lima, where he died August 15, 1770.

Nor are Catholic tradition and impetus lacking in the more modern agitation for army sanitary reforms and improvements in army hospitals. Nursing for fifteen centuries, from the days of Saint Paul, was in the hands of Catholic religious and was regarded by them as an act of devotion both for personal sanctification and for the benefit of the afflicted. The popular name for the hospital was *Hotel Dieu,* God's Hospice. The Reformation substituted "Sairy Gamp" for this in England, until 1840, when a

Quakeress, Elizabeth Fry, organized an "Institution of Nursing Sisters," but the impetus there for the rehabilitation among non-Catholics of nursing as an occupation for respectable women came with Florence Nightingale and the Crimean War.

Miss Nightingale was an educated woman of fortune who had shown from childhood an intense desire to take up nursing. When she visited the Continent, as we learn from her latest Life, by Sir Edward Cook, the chief attraction that Paris offered to her "lay principally in its hospitals and nursing Sisterhoods." It was the same in Rome. Finally she determined to devote herself to hospital work and for a training went to Kaiserwerth, an old town on the Rhine, where there was a hospital conducted by Lutheran deaconesses. She stayed among them several months: "The nursing there was nil," she wrote. "The hygiene was horrible. . . . I took all the training there was to be had; Kaiserwerth was far from having trained me."

Her friend, the future Cardinal, the then Doctor Manning, secured permission for her next to live among the Sisters of Charity, in Paris, and to study their hospitals and institutions. Of her experience there she says:

> The Catholic Orders offered me work, training for that work, sympathy and help in it, such as I had in vain sought in the Church of England. The Church of England has for men, bishoprics, arch-bishoprics and a little work. For women she has—what? . . . She gave me neither work to do for her, nor education for it.

Further on, Sir Edward Cook, in this same "Life of Florence Nightingale," relates how the special correspondent of the London *Times,* in the Crimea, wrote to that paper about the bad nursing facilities arranged for the British soldiers and the good fortune of the French who had the nursing Sisters:

> Here the French are greatly our superiors. Their medical arrangements are extremely good, their surgeons

> more numerous and they have also the help of the Sisters of Charity, who have accompanied the expedition in incredible numbers. These devoted women are excellent nurses.

Immediately letters piled up in the *Times* office asking, "Why have we no Sisters of Charity?" Florence Nightingale volunteered to organize a corps of nurses, "including in the list of qualifications," as her sister tells us, "her sympathy with the Roman Catholic system of work." There were ten nurses in the first band she took out to the Crimea, and of these ten, five were Catholic Sisters of Mercy, under the direction of an Irishwoman, Mother M. Clare Moore. After this came the inception of the whole modern idea of non-Catholic war-nursing among English-speaking people.

There were, of course, no nurses or Sisters during the Revolutionary War, but to the Ursuline Nuns of New Orleans belongs the credit of having served first as ministering angels to the soldiers of the United States wounded in war-time conflict. This was at the battle of New Orleans, January 8, 1815, when they threw open their convent to care for the sick and wounded from the regiments that Andrew Jackson led to the memorable victory on the plains of Chalmette. In the chapel of the old cloister on Charles Street their prayers went up during the fight to our Lady of Prompt Succor for the success of Jackson's army, and to this day the anniversary is appropriately commemorated there.

When the Civil War broke out the Catholic Sisterhoods were the only organized, trained corps of women ready and willing to volunteer to act as nurses in the field. This is an indisputable fact, too little known and never exploited, owing to the modesty and self-sacrifice of the Sisters themselves. Archbishop Hughes, who was the great dominating Catholic figure of the era, writing on May 9, 1861, to the Archbishop of Baltimore in regard to chaplains for the troops, said:

> There is also another question growing up, and it is about nurses for the sick and wounded. Our Sisters of Mercy have volunteered after the example of their sisters toiling in the Crimean War. I have signified to them not harshly that they had better mind their own affairs until their services are needed. I am now informed, indirectly, that the Sisters of Charity in this diocese would be willing to volunteer a force of from fifty to one hundred nurses. To this proposition I have strong objections. They have as much on hand as they can accomplish. Besides it would seem to me natural and proper that the Sisters of Charity at Emmitsburg should occupy the very honorable post of nursing the sick and wounded.

These New York Sisters did not get their chance to help until the second year of the war, when one of the prominent men of the war committee sent this letter to Washington:

> 16 Wall Street,
> September 9, 1922.
>
> Hon. Edwin Stanton, Secretary of War:
>
> The Commissioners of the Central Park of this City have given a very large building for a Government hospital, for the reception of wounded soldiers. This building was formerly a Catholic school of high order.
>
> The point is this: we want the nurses of this hospital to be the Sisters of Charity, the most faithful nurses in the world. Their tenderness, their knowledge, and religious convictions of duty render them by far the best nurses around the sick bed which have ever been found on earth. All that is asked is that they be permitted to be nurses under the direction of the War Department and its physicians.
>
> Alderman Farley of this city will take this letter. I beg you to consider this matter and to do what is possible, and you will truly oblige your numerous friends and especially, your friend ever truly,
>
> EDWARDS PIERPONT.

The request was speedily granted and a band of Sisters from the Motherhouse on the Hudson gladly returned to their old home, (Mount Saint Vincent, McGowan's Pass, Central Park) to minister to the wounded soldiers. The buildings, with their spacious dormitories, corridors, halls, refectories, assembly rooms, porches, and beautiful chapel accommodated about 250 patients, and were admirably adapted for the purpose. From 1862 until 1867, when Saint Joseph's Military Hospital, as it was called, was closed, these New York Sisters of Charity were active as nurses:

Sisters Mary Ulrica (Mary O'Reilly), Mary Rosina (Margaret Wightman), Ann Cecilia (Anne Nealis), Mary Christine (Elizabeth Meyers), Mary Genevieve (Hannah McCormack), Mary Columbia (Mary Lawrence), Mary Teresa (Mary McCloskey), Mary Antoinette (Mary Kelly), Mary Perpetua (Mary Drumgoole), Mary Justine (Margaret McGlynn), Ann Scholastica (Catherine Quinn), Francis Assisium (Jane Madden), Mary Francesca (Amanda Molitor), Mary Emerentia (Bridget Hanaway).

Cincinnati.—In the western branch of the Sisters of Charity, Sister Anthony O'Connell, in answer to the call for volunteers, led a band of her Sisters from the Community in Cincinnati. They were at the battle of Shiloh in April, 1862, at Camp Denison, and spent months around Nashville ministering to both Union and Confederate soldiers. Her associates in the work were:

Sisters Sophia Gillmeyer, Dominica Lavan, Augustine Barron, Louise Barron, Ambrosia Schwartz, Agnes Philips, Veronica Phillips, Bernadine King, Benedicta Cain, Clotilda Cain, Jane Garvin, Theodosia Farren, Alphonsa Gordon, Mary Garvin, Magdalen Cooper, Gonzaga Sheehan, Camilla O'Mara, Etienne Bonner, Beatrice Hastings, Ann Cecilia McDonald, Gabriella Crowe, Seraphine McCrane, Euphrasia McGary, Basilla Applegate, Ann Joseph Hughes, Mary Ignatia Mulcahy, Cephas Bray, Constantia Dollin, Winifred Cummins, Cleophas Cummins, Clement Doyle, Philomena Erwin, De Sales Brady, Mary Lawrence Donaher, Stanislaus Ferris, Eugenia McMullen and Mother Josephine Harvey.

Doctor Gibson, who had charge of Saint Anne's Military Hospital at Richmond, asked for the help of the Emmitsburg Sisters of Charity and they went there early in June, 1861. The wounded from the very first skirmishes, Big Bethel, Manasses and Bull Run, had their care. The Sisters' infirmary in Richmond was given for the use of wounded soldiers, and another hospital established at Harper's Ferry was entrusted to the Sisters of Charity, and also a larger one at Winchester. These were for the Confederates. In addition the Sisters took over Federal hospitals at Washington and at Point Lookout in Southern Maryland where they were in charge from the summer of

1862 to the end of the war in 1865. One of the Sisters fell a victim to typhoid fever and was buried among the soldiers in their cemetery. In the first year the station was crowded with sick and wounded and an order came from Washington that all women should withdraw from the place. The chief medical officer telegraphed headquarters in regard to details and received this answer:

"The Sisters of Charity are not included in our orders. They may serve all alike at the Point, prisoners and others, but all other ladies are to leave the place."

So the Sisters stayed as the official nurses until the Peace of Appomattox.

In Texas the Ursuline nuns turned over their convent at Galveston for a hospital and from 1861 to 1863 ministered to the wounded and sick sent there. These Ursuline nurses were:

Mother Saint Pierre (Margaret Harrington), and Sisters Saint Ursula (Madeline Prenard), Anastacia (Marie Corinne Goux), Mary Ambrose (Elizabeth Bennett), Saint Mary (Josephine Nolte), Saint Anne (Mary Stohl).

Sisters of Mercy.—Sisters of Mercy went as nurses from the New York, Baltimore, Pittsburgh, Cincinnati, Chicago, Charleston, Savannah, Vicksburg and New Orleans communities. Seven Sisters left the Houston Street convent, New York, on July 15, 1862, under the direction of Mother Augustine McKenna, and went by a government steamship to Beaufort, North Carolina, and served there and at the Newbern hospital. They and others who followed later were:

Mothers Madelaine O'Connor, Elizabeth Callanan, Alphonsus Smith and Madelaine Devereaux and Sisters Ignatius Grant, Gerard Ryan, Agatha McCarthy, Vincent Sweetman, Paul Lennon, Gertrude Ledwith, Paula Harris, Veronica Dimond, Francis Murray and Martha Corrigan.

Baltimore.—From the Baltimore convent the Sisters of Mercy began their work at the "Infirmary" in Washington. This was burned down and they were transferred to the Douglas Hospital, where they remained until the close of the war. Sister Collette O'Connor, the superior, died there on July 16, 1864, and was buried with the military honors accorded an officer with the rank of a major. With her these Sisters nursed at this hospital:

Sisters Bernard O'Kane (served also later in the Spanish-American war), Stanislaus Matthews, Cephas Flynn, Anastasia Quinn, Lucy Duffy, Agnes Moran, Veronica Flaherty, Baptista Kearney, Regina Brown, Magdalena Healy, Gonzaga Mulhern, Pauline Fitzgerald, Ann Rigney, Catherine Brown, Agatha Flynn, Gertrude Wynne, Patricia Smith, Veronica Doyle, Timothy Liddy, Bernardine Keefer, and De Sales Brown.

Pittsburgh.—There was another hospital in Washington, the Stanton, and the Sisters of Mercy there belonged to the Pittsburgh community. President Lincoln paid them a special visit, during which he warmly commended the manner in which the Superior Sister, Borgia Dougherty, was conducting it and the zeal manifested for the care and comfort of the patients. This community also provided nurses for the West Pennsylvania Hospital, Pittsburgh. They included:

Mothers Regina Cosgrove and Sebastian Gillespie and Sisters Vincent Delaney, Flavia Byrne, Celestine Rafferty, Nolasco Kratzer, Basil Maginn, Gonzaga Myers, Stephana Ward, Odelia Dusch, Helen Devlin, Remigius McQuade, Julia Ford, Ursula Ford, Collette Kuhn, Isadore Fisher, Apollonia Leahy, Augustine Schuch, Basil Maguire, Bernard Maher, Berchmons Hostetter, Rose Hostetter, Benedicta Duffy, De Pazzi Russell, De Recci Tierney and Leo Driscoll.

Cincinnati.—The Mercy convent on Third Street, Cincinnati, was taken for an auxiliary hospital and Mothers Teresa Maher, Gertrude O'Dazer and Baptist Kane, with Sisters Frances Nunan and Stanislaus Murphy went on the temporary hospital steamer Superior and took care of the wounded and sick after the battle of Pittsburg Landing and at Shiloh, where there were smallpox cases.

Chicago.—The Chicago Sisters followed the famous Colonel Mulligan's Irish Brigade and nursed at Jefferson City, Missouri, also at Keokuk, St. Louis and Louisville. They were:

Mothers Frances Mulholland, Borromeo Johnson, and Sisters Alphonsus Butler, Louise Perry, Bernard Walsh, Patricia Reardon, Raymond Garrity and Elzear McGratton.

Charleston.—The desolation and misery that the war brought to Charleston the Sisters of Mercy did all in their power to alleviate. The same self-sacrifice was manifested to equally stricken Savannah, and at Vicksburg the sick and wounded of both armies received their ministrations. The Sisters of Mercy here were:

Mothers Teresa Barry and De Sales Browne and Sisters De Chantal Cleary, Helena Marlow, Stanislaus Coventry, Ignatius Clarke, Bernard Frank, Frances Kyte, Vincent Jones, De Sales Brennan, Vincent Mahoney, Agnes Fagan, Ignatius McKenna, Veronica North, Anne Donoghue, Vincent Browne, Ignatia Sumner, Agnes Maddigan, Philomena Farmer and Xavier Poursine.

HOLY CROSS.—Mother Angela of the Sisters of Holy Cross (Eliza Gillespie), a woman of great personal magnetism and executive ability, first cousin of James G. Blaine, the Republican statesman, took charge with Sisters of her community of hospitals at Louisville, Paducah, Cairo, Mound City, Memphis, St. Louis and Washington. Her associates in this work were:

Mothers Eusebia McIntosh, Augusta Anderson, Compassion Gleeson and M. Ligouri; with Sisters Lydia Clifford, Ferdinand Brugamann, Paula Casey, Catherine Kilkenny, Victoria O'Keefe, De Sales O'Neill, Matilda Hartnett, Helen Fitzpatrick, Passion Cowley, Veronica School, Fidelis Lawler, Athanasius O'Neill, Odella Higgins, John McLoughlin, Angelica O'Brien, Theodore Kearns, Macrina Snow, Martha Reddy, Adela Moran, Providence Daget, Francis Sullivan, Calista Pontain, Isadore Conlin, Theodosia McCushing, Holy Angels Muldoon, Conception McIntyre, Rose McDermott, Bernard Shandley, Bartholomew Darnell, Celestine Cavanaugh, Placidus Sullivan, Magdalene Kiernan, Angeline Blake, Irene Keogh, Anthony Mannix, Rita Brennan, Felix Kelly, Faustina Morrisey, Anne Dorsey, Agnes Nevils, Winnifred McGinn, Felicita Molloy, Alice Flannery, Patrick McGockin, Josephine Reilly, Elise O'Brien, Edward Murphy, Christina Sophia, Aurelia Leary, Holy Cross Welch, Aloysius Garen, Gregory Barry, Augustina Flannagan, Calvary Stace, Celeste Duffy, Mount Carmel Dougherty, Flavia Smith, Henrietta McLaughlin and De Chantal Knoll.

SISTERS OF SAINT JOSEPH.—Early in the Spring of 1862, Surgeon General Smith of Pennsylvania asked the Sisters of Saint Joseph of Chestnut Hill, Philadelphia, to take care of the sick soldiers at Camp Curtin, the chief military depot in the State, near Harrisburg. At once twenty-three Sisters were sent there. Other nurses at Church Hospital, another institution in the city, and on two floating hospitals near Fortress Monroe, on which they also went up to James River to attend to the wounded after the battle of Yorktown were:

Mothers Saint John Fournier, Ignatius Ryan, Monica Pue, and Sisters Laurentia O'Donnell, Camillus Phelan, Anselm Jennings, Mount Carmel Fagan, Mary John Kiernan, Xavier Walker, Philomena Maher, Bruno McMahon, Patrick Ward, Constantia McMenamey and Felix Haverty.

There were several Sisters besides from the Brooklyn, New York, convent, notably Mother De Chantal Keating, who lived until 1917, dying at Saint John's Orphanage, Brooklyn, at the ripe age of eighty-four years and in the sixtieth of her religious life. She received the bronze medal of the Grand Army of the Republic in recognition of her services at the White Sulphur Springs and the Wheeling Hospitals. Her sister was a Presentation nun at Fitchburg, Massachusetts, and the Reverend James Keating, S. J., missionary in India, and the Reverend Joseph Keating, S. J., editor of the *Month*, the English Jesuit periodical, are her nephews.

SISTERS OF CHARITY OF NAZARETH.—General Robert Anderson of Fort Sumter fame, in the Spring of 1861, accepted the offer of Bishop Spalding for the services of the Nazareth Sisters as nurses and until the end of the war their ministrations for the soldiers on both sides of the conflict were ceaseless in the hospitals at Louisville, Lexington, Bardstown, Paducah, Bowling Green, Owensboro and Calhoun. Two of them, Sister M. Lucy Dosch and Sister M. Catherine Malone, fell victims to their devotion to fever stricken patients, and were buried with military honors. Their companions in the field were:

Sisters Philippa Pollock, Mildred Travers, Mary Vincent Hardie, Patricia Grames, Mary Joseph Hollihan, Martha Drury, Sophia Curtin, De Chantal Kenney, Blanche Traynor, Regina Drumm, Gau-

General Philip H. Sheridan

dentia Beatie, Constantia Moran, Borromeo McKenney, Claracene Hanly, Domenica Byrne, Mary Peter Brady, May Mark Byrne, Appollonia McGill, Louis Hines, Ida Brophy, Ermmilda Kelly, Angela Brooks, Alexia Highon, Placida Sissness, Humberline Fagan, Justine Linnehan, and Scholastica Fenwick.

The "Nuns of the Battle Field," as the foregoing records indicate, volunteered from eight different Congregations: the Sisters of Mercy, Sisters of Holy Cross, Sisters of Saint Joseph, Sisters of Charity of Saint Vincent de Paul, the Emmitsburg Sisters of Charity, the Cincinnati Sisters of Charity, the Sisters of Charity of Nazareth and the Ursuline Sisters. They did service in the following States: New York, Ohio, Illinois, Indiana, Pennsylvania, Mississippi, Tennessee, Virginia, Missouri, Maryland, West Virginia, North Carolina, South Carolina, Kentucky, Georgia, Alabama, Louisiana, Texas and the District of Columbia.

A resolution authorizing the erection of a memorial to the Nuns of the Battlefield, at Rhode Island Avenue and Main Street, Washington, District of Columbia, was put through Congress by the Honorable Ambrose Kennedy, member from Rhode Island. The design was made by Jerome Conner. The inscription reads:

"Erected by the Ladies' Auxiliary to the Ancient Order of Hibernians in America to the memory, and in honor of the members of the various Orders of Sisters who gave their services as nurses on battefields, in hospitals and on floating hospitals in the wars in which the United States has engaged."

The figures, clothed in their respective religious habits, carved on the memorial represent the Sisters of Mercy, Sisters of Holy Cross, Sisters of Saint Joseph, Sisters of Charity of Nazareth, Sisters of Charity of Saint Vincent de Paul (New York and Cincinnati), Sisters of Charity (Emmitsburg), the Ursuline Nuns, the Dominican Sisters, Sisters of Mount Carmel and Sisters of Providence of Saint Mary.

On the reverse side is the tribute paid them by Abraham Lincoln, at whose call they volunteered in the service:

> Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their Order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy and charity, are the pictures that remain of those modest Sisters, going on their errands of mercy among the suffering and the dying. Gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling, strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence or their words. How often has the hot forehead of the soldier grown cool as one of these Sisters bathed it! How often has he been refreshed, encouraged, and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart!

In concluding his speech in Congress advocating the memorial Mr. Kennedy said:

> The records of the war do not register a single instance of failure or shirking on the part of the Sisterhoods, and it must have been an edifying sight indeed to see these pious and unassuming women, whose souls were enriched with the jewels of heavenly sanctity, as they went from battlefield to hospital to apply their tranquil ministrations. No page in all our history can present any nobler deeds of courage and devotion. Easily and without emotion they turned from school and asylum to take up the war duties, and, no matter how appalling were the sights that came before them, they labored with a unity and harmony under the most trying and difficult circumstances.
>
> Mr. Speaker, the preceding rehearsal of events presents the names of nearly four hundred war Sisters, and I would it were possible to give the names of all that splendid assemblage of patriotic and devoted women whose ministrations among the soldiers shed glory and light unfading upon the many thrilling occurrences of the Civil War. The greatest pains have been taken to secure a complete list, but unhappily, without avail. Though incomplete, the roll of names inserted in this narrative is, I believe, the most

complete register of the war-nursing Sisters ever presented in a printed record.

In the great World War the nursing problem was solved by a much broader and different system. At the outset the whole Sisterhoods of the Nation placed their members and their institutions at the call of the President for instant service, but the immediate need did not present itself. One group of Emmitsburg Sisters of Charity was included in a hospital unit that went overseas. Many wounded and invalided soldiers, however, found relief and care in local institutions. In 1921, when a large building for the care of disabled veterans was needed in New York, the Sisters of Charity vacated their spacious orphanage at King's Bridge and it was turned over to the Government for an hospital that at once gave shelter to several hundred patients.

THE CHAPLAINS' CORPS

In compiling the records the Catholic chaplains have made in the military history of the United States, it is not stretching the title too far to head the list with the name of John Carroll, the illustrious founder of the American Hierarchy. His service with the Commission to Canada in 1776 surely gives him a claim. There were not enough Catholics in any one body of the Continental Army to warrant assigning them a special chaplain. Congress had voted on May 27, 1777, that "for the future there be only one chaplain allowed to each brigade of the Army and that such chaplain be appointed by Congress with same pay, rations and forage as a colonel."

Two regiments had been recruited in Canada which were called "Congress' Own." Colonel James Livingston commanded one, and Colonel Moses Hazen the other, and with them came from Canada two priests, Father Louis Lotbiniere, a Recollect, who, on January 26, 1776, was appointed to Livingston's regiment by General Arnold, with pay of £14 10s. per month and rations, and Father

Pierre Huet de la Valiniere, a Sulpician. Both got into serious trouble with their ecclesiastical superiors in Canada for espousing the cause of "the Bostonnais," and both experienced the ingratitude of republics.

"Would to God that i had never known either the general montgomery or arrived in Canada; i would not now starve with hunger and cold for not being payd according to the convention made between general arnold and me the 26 Januarii and ratified in Congress assembly the 12 August 1776 for long my Life; to indemnify me for having lost my parish."

So wrote the unfortunate Lotbiniere in a complaint to Congress of his treatment. He died in poverty and neglect at Burlington, New Jersey, in 1786.

Father de la Valiniere had a roving disposition. In the fall of 1785 he was at Fishkill, New York, where a number of these Canadian soldiers and refugees were located, then in New York City, ministering to the French colony there; next in Philadelphia and finally he journeyed on to Kaskaskia in the Illinois, where he became, in 1786, pastor and vicar-general. Here he met Father Saint Pierre, a discalced Carmelite, who had served as chaplain in Rochambeau's army. Another name distinguished in the annals of this section is that of Father Peter Gibault, whose influence saved Vincennes and the Western territory to the American cause; "Mr. Gibault, the priest to whom this country owes many thanks for his zeal and services," as Governor Patrick Henry said in his instructions to Colonel Clark. New Yorkers will also remember that Father Charles Whelan, an Irish Franciscan, who had been a chaplain on one of the ships of De Grasse's fleet, was the first regularly settled priest in the city of New York, and first pastor of Saint Peter's congregation.

Until the Mexican War there were no more Catholic chaplains for the Army, and then in 1845 there went into the service from Georgetown College, in June, 1845, two

Jesuits, Fathers Anthony Rey and John McElroy. The former was killed by a band of Mexican guerillas, and the latter, after zealous work, returned to Georgetown and died September 12, 1877, in his ninety-sixth year. The next move in regard to Catholic chaplains was an offer made to Bishop Hughes, of New York, during the Polk administration, of an appointment for a chaplain in the Navy. While gratified at the suggestion, the bishop had to decline because of the dearth of priests and other important reasons.

When the Civil War began and the consequent enrollment in the Union Army of thousands of Catholic soldiers there came a call from the War Department for chaplains. With the Sixty-ninth, New York, one of the first regiments to go to the front, marched Father "Tom" Mooney, pastor of Saint Brigid's. After him, in the same regiment, and others of the Irish Brigade, Irish Legion, Sickles' Brigade and other New York commands were the Jesuits, Fathers Bernard O'Reilly, Thomas Ouellet, Michael Nash and Peter Tissot, (detailed for these stations at the request of Archbishop Hughes by their Superior, Very Reverend Remigius Tellier, of St. John's, Fordham) O'Hagan, later Rector of Holy Cross College, Worcester, Massachusetts, Gillen, Dillon and William Corby, the latter from Notre Dame, Indiana. Father Corby was with the Eighty-eighth of the Irish Brigade and his general absolution to the Brigade, as he stood on a rock on the battlefield of Gettysburg, is one of the heroic episodes of that memorable conflict.

Father Lawrence McMahon, afterwards Bishop of Hartford, of the Twenty-eighth Massachusetts, Father "Tom" Scully of the Ninth, and Ignatius P. Egan from the same State, were three New England members of this devoted band of splendid priests who have passed to their reward. Among other chaplains who must not be forgotten are John Ireland, of the Fifth Minnesota, later Archbishop of St. Paul, and the Reverend Doctor Louis A.

Lambert, of Scottsville, New York, of the Eighteenth Illinois, afterwards editor of the *Freeman's Journal*.

Father Tissot, S. J., who was chaplain of the Thirty-seventh New York, "Irish Rifles," kept a minute diary of his army experience. He was captured with Fathers O'Hagan and Scully and sent to Richmond. There were three local priests with Bishop McGill in the Confederate capital, who treated them with kindness, and they avoided talking politics. The bishop he describes as "very kind but very strong in his Southern conviction." They were released after a short detention and returned to their duties with the Army. During his two years' chaplaincy Father Tissot says he seldom missed celebrating Mass. "Even when on the march," he relates, "if the regimental wagons reached the regiment in the evening, I would at once pitch my tent, drive into the ground three stakes and nail a board on them. That was the altar. . . . My cassock was without sleeves. The vestments, white and red, were of silk and hardly occupied any room. They were a present from Manhattanville Convent. One bottle of wine lasted me a full month."

Once he gave a mission to the whole regiment in a small A-tent he had for his quarters. Company by company he made the men come before him, each group three times a day, and there, seated on a cracker-box, he instructed them, squad after squad, for three days, until every Catholic in the Thirty-seventh "made the mission." When a battle was on he would sit astride his horse by the roadside as the regiment went into action, and give general absolution to the men as they marched by. They knew what to do. The first ranks would doff their caps, say an act of contrition while he, with uplifted hand, absolved them; the next would do the same, and so on until the whole regiment had passed.

Nor should we forget the zealous men who ministered to those who wore the Grey, so well typed in the poet of the Lost Cause, Father Abram J. Ryan, Bishop Lynch, of Charleston, Fathers Whelan and Dungan, of Savannah, the Jesuit Fathers Hubert, Bannon, Heidencamp and others. In the record of his eighteen months' detention in Confederate prisons, Sergeant S. S. Boggs, of the Twenty-first Illinois Volunteers, tells us that "the Churches of all denominations, except one solitary Catholic priest, Father Hamilton, ignored us as wholly as they would dumb beasts. Father Hamilton was the only religious minister that I ever knew to come into the prison at Andersonville."

There never was a Catholic chaplain in the Navy until 1888, when President Cleveland appointed the Reverend Charles H. Parks, of New York. The second chaplain was the Reverend W. H. Reaney, appointed by President Harrison in 1892. Both are dead and their successors in the service receive appropriate mention in the chapter on Catholics in the Navy. They included the Reverends E. E. McDonald, M. C. Gleeson, E. A. Brodman, J. J. Brady, I. J. Bouffard, E. S. Burke, G. B. Kranz, E. A. Duff, J. C. Short, T. Regan, Q. F. Beckley, W. A. Maguire, P. Leduc, and G. W. Foley.

In the short war with Spain the few Catholic chaplains commissioned for the Army did splendid service. The senior in command was Father Edward J. Vattman, who had been with the Fourth Regulars since 1877. Others notable were Father Edward H. Fitzgerald, of the famous Twenty-second Regulars, signally distinguished during the Santiago campaign; Father Edward A. Kelley, of the Illinois Volunteers; Father Thomas E. Sherman, Missouri; Father Patrick B. Murphy, Massachusetts; Father James M. Kirwin, Texas; Fathers W. B. Daly, James N. Connelly, F. B. Doherty and W. J. White, of New York, and B. J. McKinnon, of California.

The Catholic chaplains in the Great World War were among the leaders everywhere. Father Walter W. Beaudette was chaplain of the Fourteenth Engineers Railway,

A. E. F., the first Americans at the front; the first under enemy fire and the first armed foreign troops to march through London in 320 years. The last officer to be killed was Father William Davitt, of Holyoke, Massachusetts, who fell on November 11, 1918, just as the armistice was signed. Auxiliary-Bishop Patrick J. Hayes of New York was appointed Chaplain Bishop of the Military Diocese of the United States, taking charge in January, 1918, and thus was the head of all Catholic chaplains. He refused any military rank. The Right Reverend Monsignor George J. Waring of the Regular Army was his chancellor, and the Right Reverend James N. Connolly his vicar-general in charge overseas. Under the auspices of the N. C. W. C. a Chaplains' Aid Association was organized in New York by Cardinal Farley and provided the Mass equipment necessary for chaplains in the field, and such other devotional accessories as they might require for the spiritual care of the soldiers and sailors.

The following were on the first official list Bishop Hayes filed with the Secretary of War for chaplains' commissions:

Reverends W. G. Meehan, Brooklyn; J. J. Mitty, Yonkers; J. F. Mulligan, Jersey City; J. L. Tierney, Rosiere, New York; Marino Vassallo, San Juan, Porto Rico; Patrick J. Sullivan, Dorchester, Massachusetts; C. F. Kelly, Saint Bonaventure, New York; Raphael Arthur, Bristow, Virginia; Thomas Dempsey, West Hoboken, New Jersey; F. J. Barry, Davenport, Iowa; William J. Keane, Colton, South Dakota; F. C. Renier, Ames, Iowa; Walter Casey, Stamford, Connecticut; E. T. McNally, Sibley, Iowa; James O'Keefe, Shawnee, Oklahoma; Charles M. Ryan, S. J., Prairie du Chien, Wisconsin; R. R. Rankin, S. J., New York; G. C. Treacy, S. J., New York; T. P. Duffy, S. J., New York; D. W. Sheeran, New York City; H. V. Darley, Colorado Springs; J. F. Conway, Madison, Wisconsin; A. C. Dineen, New York City; R. B. Mulcahey, Yonkers; E. E. Lange, Newark; P. J. Lyndon, Cambridge, Massachusetts; J. A. Manley, O. S. B., Asheville, North Carolina; James Hannlon, S. P. M., Brooklyn; Stephen Barron, Centreville, California; W. P. Sherman, Scranton; G. N. Murphy, Jersey City; E. C. McFadden, St. Louis; E. L. O'Toole, St. Louis; J. J. Hallifan, Bronx, New York; G. G. L. Lacomb, San Francisco; J. S. McDonald, Jersey City; Francis McCloskey, Asbury Park; C. L. Morris, Columbus, Ohio; A. W. Centner, Columbus; F. J. Mitchell, Paterson, New Jersey; F. A.

McGee, Cresson, Pennsylvania; A. J. Rawlinson, Brazil, Indiana; E. A. Flynn, New London, Connecticut; J. Galvan, Oakland, California; J. F. Moisant, Chicago; F. W. Walsh, New York City; E. H. Chuse, Oakville, Illinois; H. A. Norman, Ashton, Rhode Island; Otto Nooy, Freewater, Oregon; W. A. Hayes, West New York, New Jersey; M. J. Shea, Yonkers; J. J. Sheridan, New York City; D. R. Tierney, New York City; H. W. Churchill, Brooklyn; F. A. Wannemacher, Buffalo; T. J. Dunne, New York City; G. P. O'Conner, Malden, Massachusetts; C. J. Higgins, Peoria, Illinois; E. A. Wallace, Brooklyn; J. Landowski, Green Bay, Wisconsin; J. B. Durch, Union Centre, Wisconsin; A. Zingen, Milwaukee; M. M. Hoffman, Dyersville, Iowa; A. J. Hovorka, Mondovi, Wisconsin; H. J. Grimmelsman, Mount Saint Joseph, Ohio; F. Gruesenmyer, Cincinnati; J. H. Carr, Fall River; W. W. Beaudette, Rhinelander, Wisconsin.

In the development of the great army the need of chaplains was at once recognized and Congress voted the bill giving these to each regiment. There were only twenty-four in all in the regular army, of whom eight were Catholics. At the Armistice there were 1026 Catholic chaplains in active service and 499 others waiting assignments. They came from every diocese and State and ministered in every branch of the service. Father Eugene E. McDonald, as senior chaplain of the great troopship Leviathan, made twenty-five trips across the ocean in company with nearly 300,000 soldiers of the American contingent.

A number of the Catholic chaplains were decorated and cited for bravery and fourteen gave up their lives. Among the latter were the Reverend John B. De Valles, of New Bedford, Massachusetts, who was the first to be decorated, and the Reverend Coleman F. O'Flaherty, of Mitchell, South Dakota, killed in action at Very, October 3, 1918, while ministering to the wounded in the firing lines, for which he was awarded posthumously the Distinguished Service Cross by the President. Both these priests were originally "volunteer chaplains" sent over by the Knights of Columbus, of whom there were fifty-two others. In the beginning these "volunteers" were almost the only spiritual directors many regiments had in which there were a large number of Catholic soldiers.

Bishop Hayes divided his jurisdiction into five vicariates in which he appointed, besides the two vicars already mentioned, Monsignor William M. Foley for the Great Lakes section; Monsignor Leslie J. Kavanagh for the Gulf vicariate and Monsignor Joseph M. Gleason for the Pacific coast. His secretary was the Reverend Chaplain Major Joseph P. Dineen (one of six brothers, two of them chaplains, in the service), and as executive secretary at Washington, in direct communication with the War Department, the Reverend Lewis J. O'Hern, C. S. P.

Twelve days after the declaration of war the Archbishops assembled in Washington affirmed the loyalty of the clergy and laity to the Government, and offered their services. "Our people," they declared, "as ever will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval." How splendidly this promise of the Hierarchy was kept every day of the contest that followed, spoke trumpet-tongued. "To our chaplains especially," says the Pastoral Letter, issued after the end of the war, "we give the credit that is their due for the faithful performance of their obligations. In the midst of danger and difficulty, under the new and trying circumstances, which war inevitably brings, they acted as priests."

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CATHOLICS IN THE FOREIGN SERVICE

EDITH O'SHAUGHNESSY

DIPLOMACY, defined as the art of conducting negotiations between nations, is as old as civilization itself. Thus in the history of the relations between the Greek City States, the independent sovereignty of which constituted a fundamental notion in the Greek mind, we have many instances of envoys and ambassadors, going from one to the other for purposes of consultation. On the other hand, diplomacy, regarded as a developed system, operating according to standardized rules, and directed by a diplomatic hierarchy endowed with a well-defined international status, is a modern evolution in Europe and in America. As it exists at present it was established at the Congresses of Vienna and Aix-la-Chapelle, little more than a century ago. But its establishment represented a growth rather than a creation. In its larger aspects diplomacy and the instruments through which it was exercised received from the consensus of the Powers an order of permanency rather than new forms and arrangements. The forms and methods, to go no further back, had been in existence almost from the foundation of Christendom. Early ecclesiastical writers have traced the office and functions of ambassadors to God himself, who appointed the angels to be his legates; and modern writers have traced the immediate genealogy of the system to the legatine methods of Papal Rome.

The legatine system of the Holy See showed itself certainly in full bloom very early in Papal history. The Popes were not merely represented by legates at the great councils, and not merely dispatched diplomatic representatives on particular missions to various countries and to various monarchs, but were represented by standing embassies in lands outside of Italy. Thus Leo I stationed Bishop Julian at the court of Constantinople to keep the Pope informed on affairs in the East, and envoys, called *apocrisarii*, were also placed with the Eastern Patriarchs. The legatine system of the Popes, temporary and occasional when the circumstances so demanded, general and permanent also under other conditions, therefore goes back to an early date.

The model of a system so valuable in the affairs of the Universal Church was not likely to remain without a conscious imitation in secular affairs. It was only natural, therefore, that the Italy of the Middle Ages, with its many independent States, existing as they did in ever-recurring conflict and in ever-recurring alliances, should have developed a diplomatic system of negotiation, which at the period of the Renaissance had attained a condition of permanence and uniformity which anticipated the modern system which now embraces not merely Europe, but the Western Hemisphere and the independent governments of Asia as well. Venice, as the European gateway to the East, was in a position to study the methods both of Rome and the Byzantines, and as a result its diplomatic system was extensive and highly developed, so that as early as the thirteenth century the republic laid down a list of rules which it required its ambassadors to observe.

It was thus, while the whole of what is called western Christendom was Catholic, as well as Christian, that the practice of international diplomacy developed into a fine art and the channels were laid down for improved intercourse between nations and the habitual resort to negotiation rather than the arbitrament of the sword. During the century preceding that which saw the Reformation it became the practice for States to be represented in foreign capitals by resident legations. This practice was gradually adopted by the leading States of Europe and at the Congress of Vienna (1815) regulations were made dividing diplomatic agents into four classes: (1) Ambassadors, legates, nuncios; (2) envoys extraordinary and ministers plenipotentiary; (3) ministers resident accredited to the sovereign; and (4) chargés d'affaires accredited to the Foreign Office. It was some time before the United States fell in line with the European Powers in these arrangements. The view in America was that these ranks had only ceremonial value and did not affect either the functions or powers of the diplomatic representatives. As a result the United States ignored them and accredited all its principal diplomatic representatives as ministers plenipotentiary, or ministers commissioned with complete power and authority. It was not until the year 1893 that Congress enacted legislation, the practical effect of which was to authorize the President to conform to the practice which prevailed among the other principal nations.

However, long before the advent of the United States into the family of nations, the fundamental principles of the foreign policy of the State that was to be had been taking shape. Washington's Farewell Address is sometimes believed to have given the first formal expression to the constitutional propositions it contains, and particularly to the policy of diplomatic isolation or of non-intervention in European affairs. But already in 1776, almost simultaneously with the issue of the Declaration of Independence, John Adams said:

> Our negotiations with France ought to be conducted with great caution and with all the foresight we could possibly obtain. We ought not to enter into any alliance with her which would entangle us in any future war in Europe; we ought to lay it down as a first principle and a maxim never to be forgotten, to maintain an entire neutrality in all future European wars.

Similar references, betokening general adherence to what were later to become cardinal principles in American foreign policy, the principles of non-intervention and neutrality, can be found at even earlier dates.

With American foreign policy thus taking shape, together with the growing sentiment of independent nationality, American diplomacy began naturally also to perform its function in the affairs of the world. The activities of Benjamin Franklin in France and other countries in Europe were the most striking expression, perhaps, of American foreign policy and its work in the field of international negotiation. But already in those early years the foreign policy of the United States was establishing its contacts with the nations of the world in general, and the part taken by Catholics in the work was in some directions conspicuous. Thus the mission to Canada of Charles Carroll of Carrollton, the most prominent of the Catholics in the colonies that had decided to throw off the British yoke, in company with Franklin and Chase, took place in 1776 and derived its authority from the First Continental Congress.

The strategic importance of Canada to the American cause, as Doctor Guilday points out in his "Life and Times of John Carroll," was obvious from the beginning of the war. The New England colonies could easily have been isolated by a British force working southward from Quebec and Montreal as their base. Two expeditions were therefore planned in 1775 by the Americans, and they may be classed as the most aggressive and daring effort that the patriots made during the war. The two expeditions under the command of Generals Philip Schuyler, Richard Montgomery, and Benedict Arnold, failed miserably, and Carleton, according to Fisher, slowly, but surely, defeated and hammered out of Canada the little patriot army. Arnold, who was in command after Montgomery's death, began the retreat in the early summer of 1776.

In February, 1776, Congress met to discuss the report of the secret commission on the Canadian invasion. The "Journals" of the Continental Congress in summarizing the report declared that when the Canadians first heard of the dispute they were generally on the American side, but that by the influence of the clergy and the noblesse, who had been continually preaching and persuading them against the American patriots, they were brought into a state of suspense, and uncertainty as to which side to follow. The papers printed by the Tories of New York, the "Journals" said, had been read to the Canadians by the priests, assuring them that the American design was to deprive the Canadians of their religion as well as of their possessions; this referred to the denunciation by the Puritans of New England and the South of the Quebec Act promulgating religious liberty in Canada. It was therefore decided by Congress that it would be of great service if some persons were sent to Canada to explain viva voce to the people there the nature of the American dispute with England.

As a result, in February, 1776, it was resolved that a Committee of Three (two of whom were to be members of Congress) be appointed to proceed to Canada "there to pursue such instructions as shall be given them by Congress." The members chosen were Benjamin Franklin, Samuel Chase, and Charles Carroll of Carrollton. It was further resolved that Mr. Carroll be requested to prevail on the Reverend John Carroll to accompany the Committee to Canada.

Father Carroll, who as first Bishop of the Catholic Church in the United States and Archbishop of Baltimore was to conceive the ecclesiastical policy which was to guide his successors and to develop religion on lines which are still discernible in every field of Catholic life, was then at Rock Creek, the guest of his mother, attending to the spiritual wants of the Catholics in the vicinity. It was there that Charles Carroll's letter found him. The selection of the two Carrolls showed the foresight of Congress in such a delicate piece of diplomacy.

An interesting memorandum from the hand of Father Carroll, still preserved in the Baltimore Cathedral archives, shows that he was dubious about the effect the mission to Canada was likely to have:

> The Congress has done me the distinguished honor of desiring me to accompany the Committee ordered to Canada and of assisting them in such matters as they shall judge useful. I should betray the confidence put in me by the Honourable Congress and perhaps disappoint their expectations were I not to open my mind to them with the utmost sincerity and plainly tell them how little service they can hope to derive from my assistance. In the first place the nature and functions of that profession in which I have engaged from a very early period in life render me, as I humbly conceive, a very unfit person to be employed in a negotiation of so new a kind to me, of which I have neither experience nor systematical knowledge. I hope I may be allowed to add, that though I have very little regard to my personal safety amidst the present distress of my country, yet I cannot help feeling my character; and I have observed that when ministers of religion leave the duties of their profession to take a busy part in political matters, they generally fall into contempt and sometimes even bring disgrace to the cause in whose service they are engaged.
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> Secondly.—From all the information I have been able to collect concerning the State of Canada, it appears to me that the inhabitants of that country are no wise disposed to molest the United Colonies or prevent their forces from holding possession of the strong places in that province, or to assist in any manner the British arms. Now if it be proposed that the Canadians should concur with the other colonies any further than by such neutrality, I apprehend that it will not be in my power to advise them to do it. They have not the same motives for taking up arms against England which render the resistance of other colonies so justifiable. If an oppressive mode of government has been given them it was what some of them chose and the rest have acquiesced in. Or if they find themselves oppressed they have not yet tried the success of petitions and remonstrances, all of which ought, as I apprehend, to be ineffectual before it can be lawful to have recourse to arms and change of government.
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> Thirdly.—Though I were able to bring myself to think (which as objects now appear to me I really cannot) that the Canadians might lawfully take up arms and concur with— (here the memorandum ends).

The Province of Quebec, as Doctor Guilday tells us, contained about 150,000 Catholics and only some 360 members of the Church of England. Both the Carrolls knew French customs and the French tongue well, owing to their long residence on the European continent. In the "Instructions" issued to them they were to repair with all convenient dispatch to Canada to make known to the Canadians the wishes and intentions of Congress. Among the clauses of this document were the following:

> You are further to declare that we hold sacred the rights of conscience and may promise to the whole people, solemnly in our name, the free and undisturbed exercise of their religion; and, to the clergy, the full, perfect and peaceable possession and enjoyment of all their estates. That the government of everything relating to their religion and clergy shall be left entirely in the hands of the good people of that province and such legislature as they shall constitute: provided, however, that all other denominations of Christians be equally entitled to hold offices and enjoy civil privileges and the free exercise of their religion and be totally exempt from the payment of any tythes or taxes for the support of any religion.

The two sides of the Canadian situation were thus to be met. Charles Carroll of Carrollton, America's leading Catholic layman, was expected to be received by the leaders of the American party in Canada as a *persona grata,* speaking their language, of their Faith, and holding similar political views. Father John Carroll, formerly a Jesuit, was expected to be received by Bishop Briand of Quebec, sole ecclesiastical leader of the Catholics of Canada, and by the Canadian clergy as one of their own, and he was expected to impress upon the Canadian priests the large-minded tolerance in religious matters which Congress claimed.

Looking back from the later vantage point it was seen, however, that the cause was lost before the Commissioners and Father Carroll left New York for Canada on April 2, 1776. Ten years before Bishop Briand had taken possession of his see of Quebec, and from that date till his death he was the staunchest supporter of British rule in Canada. He was prejudiced against the *Bostonnais* (some of whom were spreading infidel and other licentious literature among his people); with the Catholic Indians he had little patience, because of their fickleness; he was not in sympathy with the Acadians in the tragedy which fell upon their little land; and with the rebellion in the colonies to the south he was utterly at variance. The presence of the American troops at Quebec only aroused the chief shepherd of the city and he issued an energetic call to the Canadians in his pastorals of that year. The charge issued by Bishop Briand in December, 1776, thanking God for the defeat of the forces under Benedict Arnold, who then led the American troops, and for the return of Governor Carleton, makes it perfectly clear that the Bishop looked on the American insurrectionists as the enemies of Canada and the Catholic religion, and on the British as the friends of both.

The American Commission to Canada thus proved to be singularly inopportune, and the evidence is that Bishop Briand and the French clergy paid small attention to Father Carroll's presentation of the American cause. They recalled to him that the Catholic Faith had been proscribed from the very beginning of the colonial period in his country, that the priests were not free to exercise their spiritual mission publicly, and that the conversion of Congress was too short-lived to be taken seriously. Congress was soon informed that the popular American attitude towards the Canadians was well known; and while every effort was made in the "Instructions" to tone down the effect of unfortunate utterances on the Catholic religion that had issued from various Protestant bodies in the revolting colonies, it was gradually realized in Philadelphia that there was little hope of winning the Canadians to the cause of American freedom.

"It is difficult," says one authority, "to understand how the American colonies could have imagined it possible to win over Canada to a union with them against Great Britain, when at every turn they outraged her people on what was dearer to them than life." This refers to American hostility to the establishment of religious freedom in Canada, which resulted in many unfortunate utterances on the part of bigots and fanatics, and to the general prejudice among immigrants from Great Britain against the Catholic religion. Nevertheless, this mission of the two Carrolls is a notable event in American history and shows the part Catholics were playing in diplomatic negotiation even at that early period.

Robert Walsh, who studied under Archbishop Carroll and who has given us the best character sketch of the Archbishop, was Consul-General at Paris from 1837 to 1844 and died in Paris in 1859. He is said to have been the first to create a successful American salon in the French capital, and appears to have been singularly gifted. The Archbishop himself wrote to Father Plowden concerning Walsh:

> I know not whether another of my young countrymen, named Walsh, who has been near two years in England, has taken Stonyhurst in the course of his peregrinations. For his age he is equal in his extent of literature to any youth I ever knew, and his journey and observations in Europe, especially in France and your country, must have added very considerably to his stock of knowledge. If you see him you will be much gratified by his conversation. Having been much with Mr. Pinckney, the American minister, and in his confidence, he has formed an acquaintance with many of your leading characters and acquired an insight into public affairs which may amuse and disclose to you some transactions with respect to the Catholic question, of which perhaps you have not heard.

Robert Walsh was to prove one of the foremost American political writers of that time. He was then in his twenty-fifth year. He was born at Baltimore in 1785 and was one of the first students to enter Georgetown College. There his mental powers were the admiration of his teachers, and his oration on February 22, 1799, at the Memorial in honor of George Washington, young as he was, ranked him among the coming orators of the country. After his graduation in 1801, he studied law, and then began an extensive tour of Europe. In 1811, he established at Philadelphia the first American quarterly review, the *American Review of History and Politics.* His "Appeal from the Judgment of Great Britain Respecting the United States" became the most widely circulated book of the day. Walsh's character sketch of Archbishop Carroll, which is partly reproduced by Doctor Guilday in his life of the Archbishop, is as much a proof of Walsh's insight into character and his talent for literary expression as it is an admirable eulogy of John Carroll himself.

These two figures, both of them conspicuous, may be taken as representative of Catholic activity in American foreign policy during the important period of the formation and establishment of the national independence. Rochambeau, d'Estaing, Kosciusko, Pulaski, de Kalb and Count Dillon of the French Irish Brigade, flit in and out of the sphere of the international affairs of the United States and their picturesque figures may well be cited in passing.

But we reach another altitude in the strenuous days of the Civil War and the strong figure of Archbishop John Hughes. President Polk, through Secretary Buchanan, had, in 1846, proffered the Bishop a diplomatic mission to Mexico, which he was unable to undertake. At the outbreak of the Civil War the Archbishop, though not an Abolitionist, gave his strong support to the Union cause and was in constant communication with William H. Seward, Secretary of State, to whom he offered useful suggestions on the conduct of the war, the value of which is indicated by the letter from President Lincoln expressing his appreciation. More notable, perhaps, was the service which the Archbishop performed for the United States by his work in France. The sympathies of England, as is well known, were on the side of the Confederate Government, and as much of the news of the war reached Europe through English channels there was a disposition in France, as in other countries, not merely to recognize the Confederacy but also to render active aid to the Southern side. This was understood in America and both the President and Secretary Seward came to the conclusion that the man in the country most fitted to deal with the situation abroad, and particularly in France, was the Archbishop. Archbishop Hughes was thus entrusted with the mission to the court of Napoleon III and was received by him most graciously. The Archbishop not merely dissuaded the French Government from recognizing the Confederacy but had great effect in changing the popular tide of sympathy and winning support for the Union side.

This brings us to the later period. There is no attempt in this article to give an exhaustive enumeration of those of the Catholic Faith who have entered into the foreign service or have played an important part in developing the foreign policy of the United States, the aim being rather to bring into relief a number of typical figures and events with a statement of some Catholic principles of primary significance having relation to foreign affairs. Names such as those of Bellamy Storer, Maurice Francis Egan, Frederic Courtland Penfield and Nelson O'Shaughnessy, bring us into our own period.

Bellamy Storer won his spurs as Ambassador to Austria-Hungary. He was a well-known lawyer before he entered the diplomatic service and was born at Cincinnati, Ohio, in 1847. Graduating from Harvard in 1867, he practiced law in Cincinnati, and for four years ending in 1895, he was a member of Congress. He became Minister to Belgium in 1897 and acted in that capacity for two years. He represented the United States in Spain in 1899 and served there till 1902, in which year he was named Ambassador to Austria-Hungary. His term of office in both these last-mentioned countries was rendered delicate and difficult by the Spanish-American War, for the sentiment of the Austro-Hungarian Court and political circles, by virtue of their many dynastic ties with Spain, ran also strongly against the United States. Mr. Storer's suavity, kindliness and unfailing courtesy, however, combined with Mrs. Storer's constant and ready charity did much to lessen the bitterness of public sentiment. Mr. Storer's tenure of office was brought to a sudden and dramatic close by the controversy arising between President Roosevelt and Mrs. Storer, the true history of which is not yet clear enough for final judgment.

The next Catholic Ambassador to the Austro-Hungarian Court was Richard C. Kerens, of St. Louis. He had been one of the most successful pioneers of the Mississippi Valley, was a railroad magnate, a newspaper owner and a generous builder of churches. He was appointed to Vienna by President Taft in 1910, serving there until 1913.

Another well-known Catholic, Frederic Courtland Penfield, was his immediate successor.

Like many American ambassadors, Mr. Penfield had been engaged in journalistic and literary pursuits before entering the diplomatic service. Born in 1855 in Connecticut, he was graduated from Russell's Military Academy at New Haven at the usual age and was then sent to study in Germany and in other Continental countries. This enabled him to acquire a knowledge of several foreign languages and his experience in the newspaper world after his return to this country gave him a general acquaintance with foreign affairs. In 1885 he received the appointment of Vice-Consul General at London and from 1893 to 1897 he was diplomatic agent and Consul General in Egypt. Appointed Ambassador to Vienna in 1913 his tenure of that post was made memorable by the breaking out of hostilities between the Dual Monarchy and Serbia, which immediately made Austria-Hungary a focal point in history. The great wealth of Mr. and Mrs. Penfield enabled them to relieve many of the distresses of war, Mrs. Penfield's unremitting devotion and charity soon transforming the embassy into a great relief centre. Mr. Penfield, early in his diplomatic career, won for himself a name as an authority on diplomacy and international law and he received various decorations from foreign governments. His bequests to the Catholic University and to New York University for the endowment of scholarships in diplomacy, international affairs and Belles-Lettres have given material assistance to the cause of scientific study of international affairs.

Maurice Francis Egan, too, is a scholar as well as a diplomat. He was born in Philadelphia in 1852 and entered early on what was to be a long and brilliant career of Letters. He was connected with *McGee's Illustrated Weekly*, the *Catholic Review* and the *Freeman's Journal*, of which last he was editor for seven years ending in 1888, when he went to Notre Dame as professor of English literature and then to the Catholic University, Washington, District of Columbia, from 1895 to 1907. It was in this last year that he became United States Minister to Denmark, serving there for more than ten years with great honor and distinction. In 1913 he was offered the post of Ambassador to Austria-Hungary and later that to Japan, but declined. His books, and especially his critical essays on literature and life, are notable for their wit, acumen and wide scholarship.

Nelson O'Shaughnessy belongs to a younger generation than the diplomats mentioned. Born in New York in 1876, he studied at Georgetown, and in 1899 was graduated as B. A. at Oxford University. During the immediate years that followed he studied international law at the Inner Temple, London, and foreign languages in various countries on the European continent. In 1904 he was appointed Secretary of the American Legation at Copenhagen, and after passing through various grades of the service in European capitals, July, 1913, found him Chargé d'Affaires of the American Embassy in Mexico City. This position he held during the troublous period of the non-recognition by the United States of the government of General Huerta, by whom he was finally given his passports at the breaking off of diplomatic relations between the two countries on April 22, 1914. One of the elements of interest to Catholics in Mr. O'Shaughnessy's career is the fact that he is one of the few Catholics to take up diplomacy as a profession, working his way from the bottom up through the various grades.

Catholic principles in international relations spring from the general body of Catholic truth and have their basis also in civilized intelligence. They are in part mirrored in Papal arbitration, an institution almost co-eval with the Papacy itself. It was the Papacy which at one and the same time, by treating each nation as a separate unit, and yet by legislating identically in matters of faith and morals for all the nations, expounded the double thesis of nationalism and internationalism. Though men are divided into various nationalities by reason of geographical position or historical relation, the development of civilization, as the pastoral letter of the American Hierarchy in 1920 pointed out, results, and indeed has its origin, in the intercourse between nation and nation. War, for a time, suspends those friendly relations, but eventually it serves to focus attention upon them and to emphasize the need for readjustment. The solution of international problems can only be reached through the acceptance and application of moral principles. Without these no form of agreement will avail to establish and maintain the order of the world.

As God is the Ruler of nations no less than of individuals, His law is supreme over the external relations of States as well as in the internal affairs of each. The sovereignty that makes a nation independent of other nations does not exempt it from its obligations toward God; nor can any covenant, however shrewdly arranged, guarantee peace and security, if it disregard the divine commands. These require that in their dealings with one another, nations shall observe both justice and charity.

Each nation is bound by justice to respect the existence, integrity and rights of all other nations; by charity it is obliged to assist other nations with those acts of beneficence and good will which can be performed without undue inconvenience to itself. From these obligations a nation is not dispensed by reason of its superior civilization, its industrial activity or its commercial enterprise; least of all by its military power. On the contrary a State which possesses these advantages is under a greater responsibility to exert its influence for the maintenance of justice and the diffusion of good will among all peoples. And in proportion as it fails to fulfill this responsibility a State will all too surely be encouraging those ever-ready forces that make for the dissolution of nations rather than those wise and benign agencies that tend to their perpetuation.

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CATHOLIC LEADERSHIP IN AMERICAN SPORT

James B. Connolly

IN September, 1895, England and the United States met in an international track meet in New York. It was England who had challenged. Eleven events were contested. America won every event; and so ended all athletic duelling between the two countries. Seven of the eleven victories in that international meet were won by Catholic boys. The Catholic winners were Bernard Wefers, Thomas Burke and Thomas Conneff in the running events; Michael Sweeney in the high jump and James Mitchell in the hammer throw. By themselves alone these five Catholic young men could have defeated any nation on earth in an international track and field meet that year.

In 1896 I was in Athens while the first Olympic games of modern times were being contested. In that first meet there was not the long programme which now prevails; only such modern events as the ancient Greeks might have approved were on the list. There were ten track and field events. Two Catholic boys won three first places, as also one second and one third place. One of those two boys made a record then in his event which held for thirteen years, when a Catholic, Dan Aherne, broke it.

A generation after that Olympic meet of 1896, that is, in 1920, I happened to be among those present when the schooner Esperanto sailed from Gloucester for Halifax to try for the International Fishermen's championship; which also, as it happened, was the first event of its kind to be held. It was a Catholic, Captain Martin L. Welch, whom the Gloucester International Race Committee chose to sail the Esperanto; and how "Marty" sailed her to two straight wins and victory is an epic in American sailing annals.

On both race days Captain "Marty" held the Esperanto's wheel from the time she left her dock in the morning until he brought her back again in the evening; besides doing that he gave every order and saw that every order was carried out; he watched the other vessel's every move as well as his own; he watched the compass and all race marks, doing all this each race day without ever once letting go the wheel, not even to get a cup of coffee. The Esperanto won the greatest sporting event on the water since the old America cleaned up the English yachting fleet off Cowes in 1851. And it is worthy of record in a chronicle of this kind to say that the Esperanto's designer, Thomas McManus, was also a Catholic.

To turn back in this review of a quarter century of great American sporting events, Bernard Wefers, then a raw, young sprinter, equalled the world's records for 100 and 220 yards in that International Meet of 1895. Later he lowered that 220-yard record, placing it finally where it held for twenty years after his retirement. Wefers was a superb figure in action; and in the judgment of most men who have seen them all, he was the greatest short distance amateur runner ever developed. When at his best, he did not merely beat his fields, he spread-eagled them. In his first Intercollegiate 220-yard championship race he beat the second man, who was the champion of the year before, by nine yards. In his day he held every record from 120 to 300 yards. His 300-yard record was made around three turns. Wefers was frequently timed so fast that the judges would not allow the records, saying that the watches must be wrong, or the tracks short.

Tom Burke, the quarter-mile runner of that International Team, has the unequalled record of winning an American, an Intercollegiate, a Canadian and two Olympic championships, beside breaking two world's running records within the space of one year. The only reason that Burke did not hold more records is that he lacked good tracks on the great occasions. His forty-eight seconds for a quarter mile on a five-lap track still remains a wonderful performance.

Thomas Conneff held the world's mile record for twenty years, and records above and below that distance for a greater and less length of time. In his mile record run he was so far out in front at the three-quarter mark that he merely jogged through the last quarter mile. His time of 3.02 for three-quarters of a mile is still a phenomenal achievement.

Arthur Duffey, the Georgetown chum of Wefers, was the first amateur to run 100 yards in nine and three-fifths seconds. That record has since been equalled, but it still remains to be beaten. Duffey was an amazing short distance man, who out-classed all competitors indoor and out, up to 100 yards. In one indoor meet at Boston, within a space of seventy-five minutes, he ran five successive heats of forty yards, and in every heat equalled the world's record, which happened to be his own.

Here were four Catholic boys, Wefers, Duffey, Burke and Conneff, who among themselves held pretty nearly every running record on the list from forty yards to distances above the mile for a score of years.

"Mike" Sweeney, who on that same International Meet day made a high jumping record which held for twenty years, had the finest high jumping style of any American jumper whatever. Judges never had to agree about whether he jumped, or flopped, or dived over the bar. He would take a rather long run and come down the path with a fast, bounding stride to the take-off. There his left foot would hit the ground with a bang, and into the air he would go, sailing like a bird, and landing always on his feet.

James Mitchell, who held all the fifty-six-pound weight and hammer throwing records and championships of his day, set the pace for that great trio of Catholic weight throwers, John Flanagan, Matt McGrath and Pat Ryan, who in turn raised the hammer and fifty-six-pound weight throwing records more times than any authority can remember off hand; but say thirty times altogether. These last three men are still throwing the weights, and they are still without a serious competitor. The average best sixteen-pound hammer throw of these three is fifteen feet better than the best throw ever made by any other amateur in this country, or in any other country except Ireland. When Pat McDonald, Olympic and American champion shot putter, joined this weight throwing group, the ambitious outsider had a tough time trying to crowd in.

Hardly less fleet than the runner or less powerful than the weight thrower is the all-round athlete, the man who can do many things fairly well and, sometimes, one or two things supremely well. Martin Sheridan was the great all-round athlete of his day; some still think his name the supreme one of all all-round champions.

Sheridan had a great personality. I was present at the Pan-Hellenic games in Athens in 1906 when someone was telling him, perhaps not without a purpose, of the deeds of a big Continental who was six feet ten inches high and had shoulders—oh, a yard wide; and he had made throws that day in practice that were—oh, unbelievable!

"Never mind his size, and never mind his wonderful practice throws—what can he throw in competition?" was Sheridan's retort.

Later Sheridan met the gigantic one in competition, and saw for himself that he was actually six feet ten inches tall. "They had the size of you right at least," said Sheridan; and after watching the big man's first trial, "And they were not so far off on your discus throwing, either."

Sheridan beat the giant, but he had to make a new record to beat him.

The greater the pressure the greater was Sheridan. He was throwing the discus in the Olympic games in

London in 1908. His first throw was beaten by somebody in the second round. Sheridan in his turn beat that throw. On the fourth round another new mark was made by somebody. Sheridan in turn beat that mark. On the next round Sheridan's mark was again beaten. Sheridan again beat that. On the sixth and last round Sheridan's last great mark was beaten, this time for a new Olympic record, and Sheridan came in to the circle with one last throw, and it had to be a record breaking throw, for an Olympic championship. He threw and won; and he was competing in six other events in that meet.

Sheridan seemed to possess inexhaustible stamina. One terribly hot, humid day, a good sort of day for a jump or a short sprint but the worst sort of day for a long-sustained effort,—on such a day in an all-round championship Sheridan rolled up more points than any man had ever rolled up before. He went on the field that day weighing 194 pounds, he left it weighing 178; but he had done what he set out to do.

Fred Powers, a Notre Dame boy, was never known to the public as an all-round man, and yet he could jump, pole vault, hurdle, throw the discus and put the shot with champions; and also, though he weighed 190 pounds, he could run fast up to a quarter of a mile. In one Western Conference meet, competing for Notre Dame, Powers won five championships and a second place, and among his performances was a record throw in the discus.

Whether Jim Thorpe of the Catholic Indian Mission School was a better all-round man than Sheridan or Powers will always be a subject for argument. Everything came easy to Thorpe—running, jumping, hurdling, shot putting. He was also a fine baseball player, and is possibly the greatest football player this country ever produced.

Friends of Edward Mahan of Harvard, or Gyp of Notre Dame, might dispute Thorpe's football claim, especially for Gyp, who died while still so young. Mahan was one of three recent successive Harvard stars, Brickley, Mahan, Casey, who were so good that a wise head coach had the rest of the eleven play up to their individual scoring power.

American Catholic track athletes have set a tremendous pace not alone for their own country, but for the world. There is no international football meet, but in American football our Catholic boys have maintained the pace set by the track men. Too often the non-Catholics identify Catholic champions only where they bear Irish names; whereas hosts of them do not bear Irish names. In one year recently, five of the big non-Catholic universities of the East were captained by Catholic boys, and while they were so honored their equals or betters were playing at small Catholic colleges, but because they were on small colleges' teams the world never heard of them. The real football hero is the young prep-school star who, though hunted and tempted by big university scouts, still chooses to matriculate in some small college where he knows that no matter how well he plays he will be lost to fame.

What heroic battles some of the little Catholic colleges have put up against the big fellows! The big university with its fifty or sixty substitutes could keep on taking tired men out and sending fresh men in, whereas no matter how weary the men of the little college may be, too often they had to play right on through. And no matter how stale they grew they had to be ready for the next big team the very next week; and so on to the end of the season. The real football heroes, to my way of thinking, were on these little college teams.

However, the Catholic colleges are getting more of their own these days. As a result we see the 1920 Boston College team, coached by Major Cavanaugh, defeating several of the most powerful teams in the East, Yale among them. In 1921 Boston College defeated every team except Holy Cross that she played, including Yale again, this time even more decisively, in a game staged by Yale for the crushing of any further Boston College football ambitions in New Haven. That team, hardly heard of outside of New England, was perhaps the equal of any team in the country that year. The same might be said of the Holy Cross team, coached by Cleo O'Donnell, as it played its final game with Boston College in 1922.

Football is a great American sport; but after all it is baseball which is our national sport. This year (1922) Georgetown led all colleges in baseball, playing twenty-four games with leading Eastern universities and winning every one of them. Last year it was Holy Cross which won first place, she winning twenty-six out of twenty-eight games from the leading Eastern universities.

Everybody just naturally expects a Catholic school to turn out a good baseball team. A significant expectation! Why should a Catholic college with its few hundred students be expected to defeat the big non-Catholic universities so regularly? Baseball is distinctly an American game: why should Catholic college boys be expected to play it any better than non-Catholic college boys? They do not excel at soccer or cricket, nor at hurley, which is the national pastime of the country from which so many of their ancestors came, but it is a fact that they are expected to play better baseball, and the indisputable record is that they do play better baseball. But why is it?

To that question I never heard but two sensible replies: One is that the Irish are natural athletes and that most of the ball players in Catholic colleges are of Irish blood; which answer must be thrown out of court. A little Irish blood helps, no doubt, but there are hosts of Catholic boys playing baseball (and football also by the way) who are not of Irish blood; at least they do not bear Irish names. The college coach who said that Catholic boys play better baseball in college because they got more of it while growing up, came pretty near hitting it.

Catholic boys probably do get more baseball growing up. The comparison is surely true of Catholic boys and non-Catholic boys whose people are sufficiently well-to-do to send them to college later. But if they do play more, why do they play more? Do they not play more baseball growing up because it is distinctly American, and because it is in their blood and training to prefer whatever is American to whatever is foreign?

We have been speaking of track athletics, baseball, football so far; but take the list of amateur sporting events right through—rowing, tennis, swimming, cycling, golf and so on—and it seems to be the same story, the Catholics, who number about one-sixth of our population, have provided great performers and leaders out of all proportion to their numbers.

And in professional sport it seems to be that way, too: "Marty" Welch of Gloucester, remains the master of all sea-going racing captains, and "Jimmie" Murphy of the racing automobilists. Sarazen, the twenty-year-old son of the Italian cobbler in New York, won the open golf championship; and the veteran Zbyszko, retired heavyweight wrestling champion, at fifty-five, speaks of returning to the mat and recapturing the crown.

Considering professional sport further: The big league baseball managers are McGraw, Moran, Jennings, Duffey, McGillicuddy and Gleason. Big league baseball is the most cleanly conducted of all professional sports. The roar of anger which went up when crooked ball playing was exposed in a World's Series was a proof of the honesty of the game. In the maintenance of that high level of honesty Catholic ball players and managers have borne their full share.

The Catholic coaches in our colleges and preparatory schools, notable for their number and quality, have also helped in keeping track and field athletics clean. The greatest of all, the incomparable "Mike" Murphy, has passed on, but (to speak of leading Eastern universities only) Moakley of Cornell, Fitzpatrick of Princeton, Mack of Yale, Donovan of Harvard are still there; and a good thing it is for our American schools that these wholesome Catholic athletic coaches are put in charge. In his intimate contact with them the athletic coach can do much to mold the character of the boys in his charge.

The conclusion would seem to be that for the supreme champion a Catholic birth and training is almost a prerequisite. Students of world history have noted before this that a Catholic had by far the best chance of becoming the great, supreme master painter, sculptor, poet, scientist or what not. Dante, Michelangelo, Da Vinci, Raphael—these four lived and died within one short cycle of one small Catholic nation's history.

Abounding vitality, good health and spiritual fortitude will make an athletic contender of almost anybody who is not a cripple; and abounding vitality, good health and spiritual fortitude are the birth-gifts of parents who live according to God's laws; and God's laws (many people seem to forget this) are good hygiene, good for the body as well as for the soul. The Catholic Church may not be alone in preaching God's laws, but certainly more than any other Church she is successful in enforcing the regular practice of her preachments. The ancient traditions of the Church, her clearly-defined moral code, her rigorously trained priesthood,—these things all make (to use a work-a-day, handy phrase) for efficiency; she gets results! If our Catholic boys are leaders in athletics out of all proportion to their numbers, there must be a reason for it. These boys are born of Catholic mothers, and the Catholic standard of motherhood is proverbial. The habit of regular examination of conscience, Confession and Communion enjoined on Catholic boys and girls, does more to keep them from acquiring vicious habits, up to and through the years of adolescence, than all the non-Catholic agencies in the world combined. Any old practicing physician or boarding-school teacher will attest that all the class-room and gymnasium drill in the world will not take the place of wholesome habits in boyhood for the making of mental and physical vigor later.

An article which is meant to apprise any body of people of the special deeds of its individual members must offer more or less detail by way of proof. Such detail as the allotted space will allow has been set down here; piling detail upon detail would be bragging. One intent of this article is to show that these athletic leaders were above all, good Americans. If a background of Olympic Games, International Meets, Gloucester Schooners, and so on, has been etched in, it is not so much to glorify the individual's powers as to bring into relief the point that it was when our flag had to be raised or lowered to some foreign flag that our Catholic boys and men were at their best.

It is in the blood and training of our Catholic boys to be not merely American, but enthusiastically American. Our Catholic youth who enlisted in the Big War, also out of proportion to their numbers, and who left a death-list record also out of all proportion to their numbers, is but another proof of this American spirit.

And it may be doing the country another service to point out here that these Catholic youth, patriots and athletes out of all proportion to their numbers, are mostly such because of good Catholic motherhood and a wholesome childhood; and again to point out that a high moral standard for its women and a high moral training for its children is the best (possibly the only) safeguard that a nation can have against premature decay.

CATHOLIC CONVERTS WHO HAVE RENDERED DISTINGUISHED SERVICE

Louis H. Wetmore

FROM the historical point of view one of the most fascinating figures among the early converts to the Catholic Church of America is that of Esther Wheelwright, daughter of the well known Puritan leader John Wheelwright. She was captured at Wells, Massachusetts, on August 10, 1683, by Indians of the tribe of Abenaquis, friendly to the French and hostile to the English settlers. She was carried into captivity near the head waters of the River Kennebec. After six years of captivity Esther was finally purchased from her Indian captor by Father Bigot, S. J., who baptized her and taught her catechism. In 1708 this priest took her to Quebec, where, being of distinguished parentage, she was received into the household of the French Governor of Canada. Placed in the boarding school of the Ursuline convent, she made her first Communion "with angelic fervor," and expressed her desire to become a nun. The Governor was opposed, but finally, in 1712, gave his consent. In October of that year Esther entered the novitiate. On April 12, 1714, she received the black habit and veil and the name of Marie Joseph of the Infant Jesus.

We hear nothing of Esther Wheelwright for another twenty-five years. Then we find a record of her as a nursing Sister in a convent where she took care of wounded French and English soldiers during the Anglo-French wars for the control of Canada. On December 15, 1760, she was elected superior of the Ursulines. For nearly seventy years she fulfilled her duties in the religious life and died at the age of eighty-four years and eight months, "dying as she had lived," says the annalist of the convent, "in continual aspirations toward Heaven, repeating unceasingly some verses of the Psalms."

Another interesting convert of these warlike times was Mary Anne Davis, who is stated to have been the first native born American nun. Born at Salem, Massachusetts, in 1680, captured by the Abenaquis when six years of age, she was rescued from the Indians by Father Rasle, S. J., when seventeen years old. She entered the Ursuline convent in Quebec in 1698, and, as Mother Mary Benedict, became mother superior and died after a holy life of over fifty years in the Order.

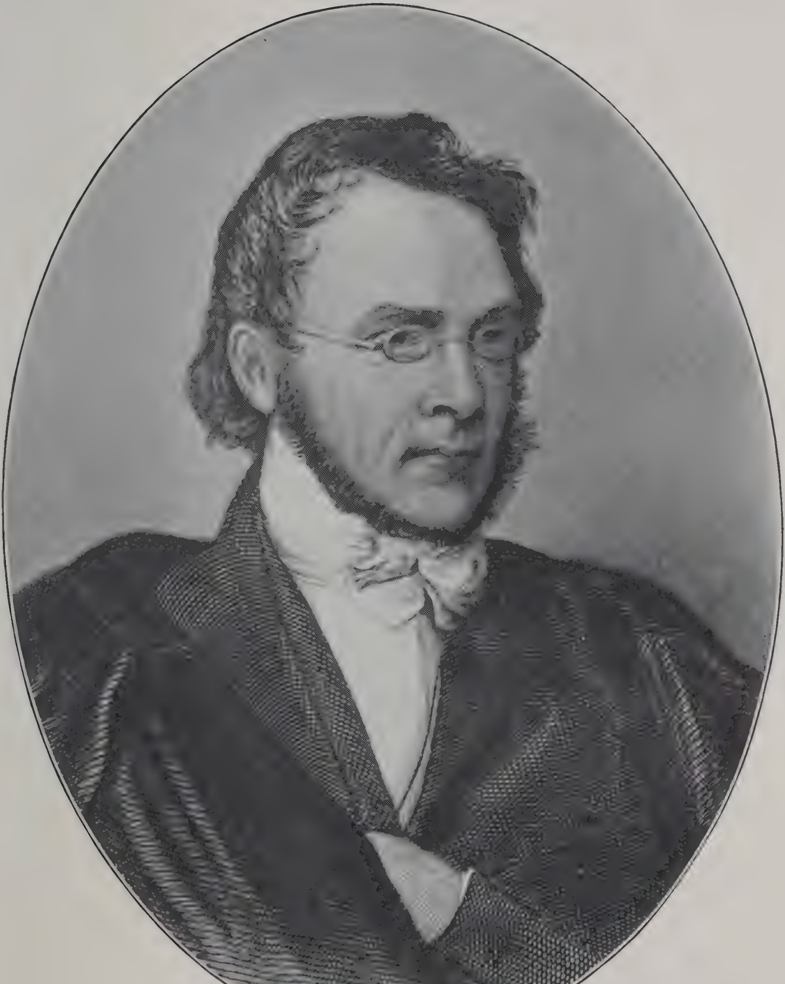
Mary Dorothea Jordan (or Joryan) was also captured by the Abenaquis when a baby. She was rescued from the Indians by Father Aubrey, S. J., when fifteen years old. Taken to Quebec, she joined the Ursulines in 1722. She was finally elected superior, and died on September 14, 1759.

A fourth New England captive who became a nun was Mary, eldest daughter of the Puritan settler John Sayward. The records are dim in her case, but we know that Mary was baptized in the Church of Notre Dame in Montreal, receiving the name of Genevieve; her youngest sister Esther, also a captive, was baptized at the same time and received the name of Marie Joseph. Marie Genevieve Sayer (a French corruption of Sayward) was head of the mission school at Sault-au-Recollet as Sister Marie des Anges, and died on March 28, 1717. Her sister, Marie Joseph, married on January 5, 1712, Pierre de l'Estage, a merchant of Montreal, and on the death of her husband, in 1743, she retired to a house next to the convent where she had been educated and lived a quiet and devout life. The date of her death is unknown, but she was buried under the chapel of the old Church of Notre Dame.

Eunice Williams, the second daughter of the well known Reverend John Williams of Deerfield, Massachusetts, born in 1696, was captured in 1702 by a Mohawk Indian. At the earnest request of her father, she was taken by the French to Montreal on a temporary visit. There apparently she was baptized with the name of Margaret. She saw her father in Montreal, but could not return home with him as the Indians refused to release her. She seems to have been content to live among the Indians, and finally married one of the tribe. In spite of many efforts she refused to do more than visit her parents at Deerfield on several occasions. Children had been born to her, and she refused to leave them and her Indian husband. She died at the advanced age of ninety years, in 1786.

Other important convert captives of this period were: Margaret Huggins, born in 1686 at Stonybrook, captured by Abenaquis, and purchased from them by the French Governor of Three Rivers, with whom she stayed until she was sent to Montreal in 1706; Esther Jones and Abigail Turbot, and Ebenezer, Thomas and Elizabeth Hurst of Deerfield, children of Thomas Hurst of that town. Of Deerfield also was Freedom French, daughter of Deacon Thomas French, and her sister Martha, who were given by their Indian captors to the Sisters of the Congregation in Montreal.

In the brief space at my disposal it is impossible to do more than touch lightly on the more important and interesting converts of succeeding periods of American Catholic history. I can but select certain types to elucidate the influence of the Catholic Church on the minds of certain non-Catholics who became Catholics. It is impossible to compile a complete list of names. So the best method of illustrating my subject would seem to be to concentrate on a few individuals, and use them as examples of the great contribution which converts, in the religious life proper, in science, in medicine, in art, etc., have made to American civilization.



Orestes A. Brownson

The second priest ordained in the United States, and the first to receive all his orders in this country, was a convert. In 1799 a young priest came into the Allegheny Mountains, built churches and gained many converts. After forty-one years of active labor, he died, leaving at least 10,000 converts to the Church in the mountains, and after spending over $150,000 of his personal fortune in the work. He was known as the Reverend Mr. Smith; but he really was Prince Demetrius Augustine Gallitzin, born at The Hague on December 22, 1770. His father was Russian Ambassador to Holland, an unbeliever and correspondent of Voltaire. His mother Amelia, Countess of Schmettau, though brought up a Catholic, had early in life fallen away from the Faith. An illness, soon after her son's birth, hastened her return to the Church, and she made her first Communion on August 28, 1786. She lived a life of prayer and penance under the direction of the Abbot of Furstenberg, dying in 1806, still suffering from the constant reproaches of her husband for her own and her son's conversion. The latter, born a member of the Greek schismatic communion, became a Catholic when seventeen years of age. After service in the Austrian Army, he visited the United States in 1792. The sight of the spiritual devastation among American Catholics decided him to become a priest, and on November 5, 1792, he entered the Sulpician Seminary at Baltimore, being ordained priest by Bishop Carroll March 18, 1795. To attract settlers to the Allegheny Mountains where he labored, he purchased land and resold it at a low price to settlers. In 1808, the Russian Emperor, furious at his being a Catholic priest, refused to allow him to share in his father's estate, and presented it to his sister, who generously sent him considerable sums of money from time to time. Father Gallitzin wrote "A Defense of Catholic Principles," "Letter to a Protestant Friend," and "An Appeal to the Protestant Public," books which were among the most popular controversial works of the period in the United States, England, and Ireland. Gallitzin died on May 6, 1840, at Loretto, Pennsylvania, a village he had founded.

The example of his mother and himself resulted in the conversion of one of the former's nephews, Prince Alexander Gallitzin, in 1814, at the age of fifteen, in St. Petersburg. An aunt also became a Catholic in Russia; her daughter in turn, Princess Elizabeth Gallitzin, abjured the Greek Church, and entered a community of the Religious of the Sacred Heart in Rome, when thirty years of age. She came to the United States in 1840, as visatatrix of the order and founded four houses. She died of yellow fever in Louisiana, aged forty-seven, on December 8, 1843.

Another notable convert of this period was Elizabeth Ann Bayley, born in New York August 28, 1774. At the age of twenty she married a well known merchant, William Magee Seton. Like the rest of her family, she belonged to the Protestant Episcopal Church. Mr. Seton died while on a trip abroad in 1803, leaving his widow with five young children. Two brothers, Philip and Anthony Filicchi, merchants of Leghorn, took her under their protection and instructed her in the Faith. On her return to the United States, Mrs. Seton, in spite of the violent opposition of her relatives, was received into the Church in March, 1805. Estrangement of kindred and friends following this step, she started a school in New York to support herself and her children. This failed and the Filicchis and several other friends subscribed a fund for her support. By the advice of her spiritual director she went to Baltimore in June, 1808, and there opened another school for girls. Bishop Carroll, and the priests of the time, had long wished for a religious community to care for schools, asylums and similar institutions. Finding the proper dispositions in Mrs. Seton and several other pious women associated with her at the Baltimore school, they organized them as a community with simple vows. As the Baltimore school was not suitable for their use, the gift of a sum of money by another convert, Samuel Cooper, enabled them to purchase a farm at Emmitsburg, Maryland, to which they moved and formally began their religious life on July 31, 1809. Thus began the American branch of the Sisters of Charity, the five great subsequent divisions of which have done such splendid work for Catholic education and charity. Mrs. Seton's sisters-in-law, Harriet and Cecilia Seton, also became converts and members of the Emmitsburg community, as did likewise her daughters Anna and Rebecca. A third daughter, Catherine, became a Sister of Mercy. Mother Seton died January 4, 1821.

Her nephew, James Roosevelt Bayley, was the first Bishop of Newark, New Jersey. Born August 23, 1814, he studied for the Episcopal ministry. His parents, alarmed at his Romeward trend through reading the early Fathers of the Church, sent him to Rome itself to cure him of his admiration for the Church. There he became a Catholic, to his parents' bewilderment and consternation. After studying at the Sulpician Seminary in Paris and at Fordham, New York, he was ordained March 2, 1844. He became vice-president of St. John's College, secretary to Archbishop Hughes of New York, and finally Bishop of Newark.

The Samuel Cooper mentioned above was born in Virginia of Protestant parents. He entered the Church in Philadelphia, in the autumn of 1807, and was ordained priest in 1820 and ministered in the Dioceses of Baltimore and Philadelphia. In 1882 he went to France for his health. His friendship for Archbishop Cheverus caused him to reside at Bordeaux. He attended that famous Cardinal, who had given many years of his life to work in the United States, on his deathbed; and himself died at Bordeaux December 16, 1848. He had reduced his fortune to almost nothing through his charities. He made many converts at Bordeaux, among others Mr. Strobel, the American Consul in that city, who later became a priest in the Diocese of Philadelphia.

Another interesting convert of the eighteenth century was the Reverend John Thayer. He was ordained a Protestant minister, and in 1781 travelled in Europe, finally arriving in Rome soon after the death of St. Benedict Joseph Labre. He ridiculed the miracles attributed to this saint, and was challenged by a Catholic friend to study the actual evidence for the miracles. As a result of his investigation, he found the evidence overwhelmingly in favor of the miracles, and was received into the Church at Rome May 25, 1783. He studied in Paris at the Seminary of St. Sulpice, and was ordained by the Archbishop of Paris for the American missions. He reached Baltimore in February, 1790, and was employed in Boston, Philadelphia, and later on the missions in Kentucky. He then went to Europe, where he died at Limerick, Ireland, after an exemplary life in that country.

Reverend John Floyd, who entered the Church through reading the story of John Thayer's conversion, was ordained priest on December 17, 1795, by Bishop Carroll. He studied at St. Sulpice, Paris, and on his return to the United States was placed in charge of Fells' Point Mission, Baltimore. He died after two years of zealous work, September 8, 1797.

The third Archbishop of Baltimore, the Most Reverend Samuel Eccleston, was a convert. He was born on June 27, 1801, in Kent County, Maryland, and brought up a Protestant Episcopalian. His father died when he was a boy and his mother married a wealthy Catholic gentleman. Samuel entered the Church while a student at St. Charles' Seminary, Baltimore, and resolved to become a priest. After his ordination, in 1829, he spent two years in the Sulpician Seminary at Issy, France, and returning to the United States in 1827, was appointed first vice-president, and then president, of St. Mary's College, Baltimore. In

1834 he was consecrated coadjutor of the Archbishop of Baltimore, and became Archbishop in 1834. He greatly increased the educational facilities for Catholics in the diocese, and built eight new churches in the City of Baltimore alone. Archbishop Eccleston died at Georgetown, April 22, 1851.

An interesting convert, because of his relationship to a President of the United States, was James Monroe, son of Andrew Monroe, brother of President James Monroe, born in Virginia September 10, 1799. He served in the war against the Algerian pirates, after graduating in 1815 from West Point, and from 1817-1822 under General Scott. He retired from the army in 1832, and settled in New York City, where he was in the Board of Aldermen, the Legislature of the State of New York (1850-52), and in Congress (1839-41). He died at Orange, New Jersey, September 7, 1870.

Another relative of President Monroe, Andrew Francis Monroe, born in Virginia, March 5, 1824, graduated from the United States Naval Academy, and served in the War against Mexico and in China, where he joined the Church. He was received into the Society of Jesus in 1856, and ordained priest, in Montreal, in 1860. In 1863 he was stationed at St. John's College, Fordham, and later at St. Francis Xavier's College, New York, where he died on August 2, 1872.

In 1807, the Reverend Daniel Barber, a Congregationalist minister of New England, received into his sect Fanny, the daughter of Ethan Allen, the celebrated American general of the Revolutionary War. Soon after this Miss Allen went to Montreal, where she studied at the academy of the Sisters of Notre Dame. There she entered the Church, and joined the community of Hospital Sisters, at the Hotel Dieu, where she died a saintly death in 1819. Her deathbed was so spiritually beautiful that the Protestant physician who attended her joined the Church shortly after her death. The Reverend Daniel Barber entered the Church in 1816. His son, the Reverend Virgil Barber (born May, 1782), also a Protestant minister, joined the Church with his wife. Later they both decided to devote themselves entirely to the service of God. Virgil Barber became a Jesuit and his wife a Visitation nun. Of their five children, three of the girls entered Ursuline communities. The fourth daughter became a Visitation nun, while their brother, like his father, entered the Society of Jesus. Other members of the Barber family became Catholics, particularly a nephew, William Tyler, born in 1804 at Derby, Vermont, who was consecrated first Catholic Bishop of Hartford in 1844, and died in that city in 1849.

The Reverend Pierce Connelly, an Episcopal High Church minister at Natchez, Mississippi, resigned his living in 1836 and sailed with his wife for Europe. Mrs. Connelly (Miss Cornelia Peacock) became a Catholic at New Orleans before sailing, and her husband was received into the Church in Rome, March 28, 1826. In 1844 they obtained permission to separate and begin a religious life. Mrs. Connelly wished to enter the novitiate of the Institute of the Sacred Heart. Mr. Connelly sought entrance into the Society of Jesus, which with cautious wisdom rejected him. The religious of the Sacred Heart also decided that they could not accept the profession of Mrs. Connelly. She went to England, where the Earl of Shrewsbury gave her a house in which she established the educational Institute of the Holy Child Jesus. Connelly was ordained in 1846, but, it is sad to relate, relapsed into Protestantism. He sought in the English courts to force Mrs. Connelly to return to him. But she refused to violate her religious vows, and continued to live a holy life as head of her community.

A convert of this period was Father John Austin Hall, the Apostle of Ohio from 1822 to 1828. He had been an officer in the English army, and touched by the beauty of the Catholic religion while on service in France and Italy, joined the Church with his wife and sister. These ladies joined a community of Belgian Augustinian nuns, while Hall entered the Order of Preachers. He died at Canton, Ohio, in 1828, in the odor of sanctity, after a brilliant career as missionary and preacher.

During the early years of the nineteenth century a number of interesting converts were in New York. Father Charles D. French, an Irish Dominican, went to the city via New Brunswick, in 1817, and became pastor of St. Peter's. The continuous trustee troubles forced him to leave this church, and thereafter he labored on the missions in New England. He died at Lawrence, Massachusetts, in January, 1851, at the age of eighty-five and in the fifty-first year of his priesthood.

The period when Bishop Connolly occupied the see of New York was fruitful of conversions, notably those of the Reverend John Richards of the Methodist Church; the Episcopalian minister John Kewley (or Keeley), of St. George's Protestant Episcopal Church, and the Reverend George Edmund Ironside, curate of St. George's Protestant Episcopal Church and chaplain to Bishop Hobart. It was at this period also that the Reverend Stephen Cleveland, a native of Salem, Massachusetts, was received into the Church by Bishop Cheverus, first Bishop of Boston. Another convert was Dr. Henry C. B. Greene, a well known physician of Maine, a Congregationalist, and graduate of Harvard, received in November, 1824.

Kewley went to Europe, where he entered a Trappist monastery. Richards, a zealous Methodist clergyman, journeyed to Canada and tried to convert the Sulpician Fathers of Montreal in 1807, but was himself converted. He was ordained priest July 25, 1813, and died at Montreal July 23, 1847, of typhus fever caught while attending to the spiritual needs of the emigrants to that city from abroad.

Another important convert of this period was the

Lutheran minister, the Reverend John James Maximilian Oertel, born in Bavaria April 6, 1811. He came to this country to preach among the Lutherans, but was disgusted with the lack of spirituality among his co-religionists. Instead, he joined the Catholic Church in 1840, and devoted his life to publishing papers for the Catholic German emigrants who were pouring into the country at that time. He died at Jamaica, New York, August 21, 1832.

A curious character of this time and a convert to the Faith was Mrs. Charlotte Melmoth, one of the favorite actresses of the early years of the last century. She was born in New England in 1750, and after retiring from the stage, on account of her age, conducted a school in Brooklyn, New York. John McCloskey, afterwards Archbishop of New York, and the first American Cardinal, was one of her pupils. She died September 28, 1823.

Colonel David F. Dodge, of Pompey, New York, and his wife, were converted to Catholicism in 1836 by an Irish pedler of religious articles who took refuge in their house from a storm. Mrs. Dodge's sister and brother-in-law, and their two daughters and son, and other neighbors of the countryside were also received. When Bishop Hughes visited this part of his diocese in 1839 he found sixteen converts in this little community who came to hear Mass in the chapel which Colonel Dodge had built in his house. Colonel Dodge's own daughter became a Sister of Charity at old Mount Saint Vincent, New York, and as Sister Maria was beloved by the two generations of Catholic women she helped to educate. She died at Mount Saint Vincent January 15, 1893.

It was at this time that the so-called Oxford Movement in the Anglican Church in England began to spread its influence to the Episcopal Church in the United States. The movement toward a diluted Catholic faith and toward Ritualism in the Church of England, driven onward by the impetuous thought and actions of William George Ward, under the intellectual leadership of John Henry Newman, and balanced by the caution of John Keble and Doctor Edward Bouverie Pusey, developed so rapidly "Romewards," through the opposition of the Anglican hierarchy and the ecclesiastical courts, that within ten years or so of its origin (in 1833) it had resulted in the condemnation of the famous "Tract Ninety" and of W. G. Ward by the Convocation of Oxford University; and shortly afterwards had driven Newman, Ward, Bernard Dalgairns, Canon Oakely, Faber, and the intellectual cream of the movement into the Catholic Church. The opposition to the "Puseyites" on the part of the Episcopal hierarchy and Church in the United States resulted, as in England, in numerous conversions to the Church.

Perhaps the most distinguished convert from Episcopalianism at this period was Bishop Levi Silliman Ives, of North Carolina. Born at Meriden, Connecticut, September 16, 1797, he was ordained a minister in 1823, and elected Bishop of North Carolina in 1831. The "Oxford Movement" impressed him greatly and he became one of the High Church leaders in the United States. He founded a curious religious community, composed of clergymen and laymen, at Valle Crucis, North Carolina, called "The Brotherhood of the Holy Cross." Opposition was rapidly developing among the Low Church element in the Episcopal communion, and Ives was arraigned before the Convention of that Church. His personal explanations were accepted, but the Brotherhood was dissolved. The condemnation of W. G. Ward, and the secession from the Anglican body of Newman, in 1845, had a violent repercussion in the Episcopalian seminary in New York City (the intellectual centre of the High Church movement in the United States), and led to its extinction. The same events fundamentally affected Ives, but it was not until 1852 that he went to Rome and made his submission in person to Pius IX. His wife, a daughter of the Protestant Episcopal Bishop Hobart of New York, was received with her husband. Ives returned to the United States shortly after his submission to the See of Peter and became professor of rhetoric at St. Joseph's Seminary, New York. He died in New York, October 13, 1867.

I have spoken of the Episcopal seminary in New York City as a centre of the High Church movement in the Protestant Episcopal Church. But the Anglican community which gathered on the shores of Nashotah Lake, Wisconsin, under the guidance of the Reverend James Lloyd Beck, a romantic attempt to found a religious community in the then northwest of the United States, was also strongly influenced by the Oxford Movement. One of the distinguished converts of Nashotah was William Markoe, who later studied at the Union Theological Seminary in New York, and after his ordination in 1850, became rector of a church at Delafield, Wisconsin. He was received into the Church August 2, 1855. Three other Nashotah students in Dr. Markoe's time also entered the Church and later became priests. Dr. Markoe became a physician, and died in 1916 at an advanced age.

Yet another well known convert was Edgar P. Wadhams (born May 21, 1817, at Lewis, New York), first Catholic Bishop of Ogdensburg. Reared a fervent Presbyterian, he entered Middlebury College in 1834 and the Protestant Episcopal Theological Seminary in 1839. Under High Church influences, he and his friend Clarence Walworth (the future Paulist) attempted to found a monastery in upper New York. They built the walls of the monastery, but before the building was roofed, Walworth became a Catholic, and Wadhams was left as sole member of the community, with four volumes of the Breviary and a roofless convent as community property! Wadhams himself became a Catholic in June, 1846. He was ordained priest in Albany, January 15, 1850, and in time was made rector of the cathedral in that city. He was elevated to the recently erected see of Ogdensburg, May 5, 1872, and died on December 5, 1891.

Converts closely associated with Wadhams were: Edward Putnam, who became a priest; Benjamin F. Whicher, an Episcopal pastor of New York, who joined the Church about ten years after Wadhams; Father William Everett, pastor of the Church of the Nativity; Monsignor Thomas Scott Preston (born Hartford, Connecticut, July 23, 1824), a recognized leader of the High Church party, received into the Church November 14, 1849, secretary to Archbishop Hughes, chancellor and vicar-general of the New York Diocese, founder of the Sisters of the Divine Compassion and author of "The Protestant Reformation," and other well known works; and the Reverend William H. Hoyt, an Episcopalian clergyman stationed in Vermont, who entered the Church July 25, 1846, at Montreal, and who had the happiness at his first Mass of giving Communion to his eight children, themselves converts. One of Father Hoyt's daughters became a contemplative Dominican nun, and another a religious of the Sacred Heart.

Other Tractarian converts were: the Reverend Ferdinand White, the Reverend J. V. Huntington, the Reverend Mr. Wheaton, of New York; the Reverend Henry Major of Philadelphia; the Reverend Calvin White, of Connecticut, great-grandfather of the architect Stanford White; the Reverend Donald McCleod, son of a Presbyterian minister, an Episcopal clergyman, ordained a Catholic priest in October, 1860, a brilliant writer, his best known work being his "History of the Devotion to the Blessed Virgin in America"; Peter H. Burnett, received in 1845, first American Governor of California and justice of the Supreme Court of that State; Robert Armytage Bakewell, received in 1846, a Protestant Episcopal theological student, and later a distinguished judge in St. Louis; the Reverend Doctor Porter of Mount Vernon, Ohio, received in 1849, for twenty years a minister of the Reformed Church; the

Reverend George Lamb Roberts, a Protestant Episcopal minister of Vincennes, Indiana, received in 1850; the Reverend John Engelbert Snyder, a Lutheran minister of Columbus, Ohio, received in 1848; and Sylvester Horton Rosecrans, received in 1845, influenced by the conversion of his brother (the future General W. S. Rosecrans of Civil War fame) at West Point, ordained in 1852, and made auxiliary Bishop of Cincinnati in 1863, first Bishop of Columbus in 1868, who died at Columbus, October 21, 1878.

Among the Harvard graduates of the class of 1840 were two friends, of prominent Boston families, Holker Welch and Coolidge Shaw. The former, while travelling in Europe, met the Reverend Frederick William Faber. Under his influence he studied Catholicism, and was later received into the Church by Bishop Fitzpatrick of Boston. He studied with the Sulpicians in Paris, and visited Rome, where he learned that his friend Shaw had become a Catholic on September 7, 1850, and a Jesuit novice. Welch himself was received into the Society by the Father General Roothan in Rome. Shaw's conversion had also been due to Father Faber's influence, whom he also had met while travelling in Europe. The priest who received Shaw was the English Jesuit Father Glover. Father Shaw died a holy death in January, 1852, after Welch's return to the United States. Father Welch worked in Boston for seventeen years, during which he received many converts into the Church. He lived to celebrate the golden jubilee of his ordination, dying at Georgetown University, December 2, 1904.

Among the first Paulist Fathers many were converts. Isaac Thomas Hecker, their founder, (born in New York December 18, 1819), of an original, intuitive, mental makeup, searched for years for religious truth, and after losing all faith in any divine revelation, sought religious peace at the famous Brook Farm community. He finally made his submission to the Church in 1844. Drawn to the religious life, he became a Redemptorist with Walworth, Hewit, Deshon and Baker, who had accompanied him, and worked as Redemptorist missionaries. Involved in misunderstandings with their superiors in Rome, Pius IX dispensed him and his companions from their vows, and encouraged them to found a new religious community in the United States for missionary work. In this manner was the Congregation of St. Paul the Apostle founded. Hecker was elected first superior of the Congregation, a position he held till his death on December 22, 1888. He preached and lectured, and did much to advance the apostolate of the press in this country, founding the *Catholic World* when Orestes A. Brownson, who had had a steady influence on Hecker since his childhood, ceased the publication of his well known *Review.*

Among the distinguished converts associated with Father Hecker were: Augustus Francis Hewit, (born Fairchild, Connecticut, November 27, 1820), son of a Congregationalist minister. He was educated at Phillips (Andover) Academy and at Amherst College. After studying for the Congregationalist ministry, he was ordained a Protestant Episcopal minister. The conversion of Newman in 1845 unsettled him, and he was received into the Church March 25, 1846. After ordination, he joined the Redemptorists in 1849, but left with Hecker. It was he who drafted the laws and regulations of the new Paulist Institute. A profound theologian and also a popular apologist, Father Hewit became second superior of the Congregation in 1883. He was the founder of the Paulist house in San Francisco. He died July 3, 1897.

Francis Asbury Baker, (born Baltimore, March 30, 1820), a graduate of Princeton University (1839), received orders in the Protestant Episcopal Church in 1845. On April 9, 1853, he was received into the Church by his friend, Father Hewit. Ordained priest September 21, 1856, he entered the Redemptorist Order the same year. As a

Paulist missionary his record was brief but very brilliant. Father Baker died April 4, 1865.

Clarence Augustus Walworth (born Plattsburg, New York, May 30, 1820), was the eldest son of Reuben H. Walworth, the last chancellor of the State of New York. He attended Williams College, graduating in 1838, was admitted to the bar in 1841, and finally entered the Episcopal Theological Seminary, New York, in 1843. He was received into the Church by the Redemptorists in 1845 in New York. He accompanied Hecker to the Redemptorist novitiate in Belgium, and was ordained priest October 27, 1848. In the Paulist Congregation, he worked zealously for fifteen years as a missionary. He left and became pastor of a parish in Albany. He died September 19, 1900. Among his books the more important are: "The Gentle Skeptic," "Reminiscences of Bishop Edgar P. Wadhams," "The Oxford Movement in America."

Other converts who were members of the Paulist Congregation were: George Deshon, (born New London, Connecticut, January 30, 1823), graduate of West Point in 1842, member of the Redemptorist Order till 1858, and superior of the Paulists after the death of Father Hewit in 1897. The Paulist church in New York was the direct result of his labors. He died in 1903; George Henry Searle, graduate of Harvard University, received into the Church while at college, well known as the author of many works on the sciences and mathematics; Robert B. Tillotson, graduate of Hobart College, received into the Church by John Henry Newman in England in 1850, a member of the Edgbaston Oratory for nine years, ordained priest September 2, 1856, joined the Paulist Fathers in 1860, and died August 31, 1868; Alfred H. Young, graduate of Princeton 1848; studied at St. Sulpice, Paris, ordained priest in United States in 1856, a gifted musician, died April 4, 1900; Henry H. Wyman, convert in 1871, ordained priest 1876; Joshua P. L. Bodfish, a High Church Protestant Episcopal minister, graduate of Brown University, left the Paulists and became rector of Holy Cross Cathedral 1876-1889, and chancellor and secretary of the Archbishop of Boston.

Orestes A. Brownson may be considered the most conspicuous convert of this period. Born at Stockbridge, Vermont, September 16, 1803, he died at Detroit, Michigan, April 17, 1876. In October, 1822, he joined the Presbyterian Church, hoping to become a missionary of that sect. In 1824, in reaction against Calvinistic Presbyterianism, he became a Universalist, was ordained June, 1826, and until 1829 preached and worked as a Universalist minister. He finally denied the possibility of a divine revelation, and joined Robert Dale Owen and Fanny Wright in their war on marriage, religion and property. He entered politics through his interest in the Workingman's Party of New York, through which activity he first met Father Hecker. He associated himself with the Unitarians, under the influence of the writings of Dr. W. E. Channing, in 1836 organizing in Boston the "Society for Christian Union and Progress," to which he preached in the Old Masonic Temple. After testing nearly every phase of religious belief, Brownson entered the Catholic Church in 1844. In his subsequent years he defended Catholic truth brilliantly in his *Quarterly Review* (1844-1875) and other publications as well as on the lecture platform.

An incomplete list of about 3,000 distinguished converts published some fifteen years ago, contained the names of 372 Protestant clergymen, 135 of whom became priests; 230 convert Sisters; 115 doctors; 126 lawyers; 45 United States Senators and Congressmen; 12 Governors of States; 180 army and navy officers and 206 authors, musicians, and artists, etc. Thus it is easily seen that it is impossible to do more than mention a few names of converts to the Church in recent years, names which may not be the most distinguished, but which emphasize the extraordinary influence of Catholic thought on the minds of men and women who, both before and after their conversion, have distinguished themselves as priests, nuns, physicians, lawyers, musicians, authors, journalists, etc.

To centralize, for instance, on one group of men, from about 1800 to the present day, in order to show the ever-widening influence of the Church on the non-Catholic mind, I note the following converts among American generals who held high commands in the Union and Confederate Armies:

Union Armies: Major-Generals William Stark Rosecrans, Thomas West Sherman, John Newton, Erasmus Darwin Keyes, Joseph Lane, Andrew Jackson Smith, Nathaniel Giddings Tecumseh Dana, David Sloan Stanley, Daniel Edgar Sickles, Thomas McCurdy Vincent, Don Carlos Buell, Henry Jackson Hunt, James Allen Hardy Hardie, William Selby Harney, Hugh Judson Kilpatrick; Brigadier Generals Samuel Warren Fountain, Abbott Hall Brisbane, Thomas Kilby Smith, John Gray Foster, Martin D. Hardin, George Croghan Reid, C. Carroll Tevis, Joseph Warren Revere, Amiel Weeks Whipple, Samuel Davis Sturgis, John Watts Kearny, Eliakim Parker Scammon, Charles McDougall, Charles Pomeroy Stone.

Confederate Armies: Generals James W. Longstreet, Lucius Bellinger Northrop, William L. Cabell, Daniel Marsh Frost, James Jones, William J. Hardee, Albert Gallatin Jenkins, S. A. M. Wood, William Henry Carroll, John Floyd, Randall Lee Gibson, Henry C. Wayne, Sterling Price.

Converts among high officers of the United States Navy were:

Rear-Admirals William H. Emory, Andrew Allen Harwood, William Shepherd Benson, Franklin J. Drake, Francis Munroe Ramsay, Augustus Henry Kilty, Samuel Rhoades Franklin, William R. Kirkland, Benjamin Franklin Sands, William Judah Thomson, Stephen Rand; Commodores Benjamin Franklin Bache, John G. Beaumont, Theodore Hunt, John Guest, James Harmon Ward.

The following is a selected list of notable writers, journalists, editors, and poets, who have entered the Church from the early days of Catholicism in the United States to the present time:

Mary Anne Wetmore Spooner (1794-1877), an early authoress of New York City. *Jedidiah Vincent Huntington* (January 20, 1815-March 10, 1862), graduate of Yale and New York Universities, M. D. University of Pennsylvania 1838, professor at St. Paul's College, Flushing, New York, Episcopal minister, received into Church in 1849, the earliest Catholic poet to attain fame in the United States. *Francis Marion Crawford,* born Bagni di Lucca, Italy, in 1854, student at Cambridge University, England, Heidelberg and Rome, well known novelist of great popularity, a born story teller, and a cultivated man of the world; his first novel "Mr. Isaacs" (1882) attained immediate success, and among his other books are "Saracinesca," "Sant Ilario," "Witch of Prague," "Don Orsino," "Via Crucis," "Ave Roma Immortalis," etc.; he was received into the Church in 1894, and died at Sorrento, Italy, where he had lived for many years, 1909. *Henry Harland,* born St. Petersburg, Russia, March, 1861; educated in New York City; went to Europe as a journalist, and made his final reputation as editor of the famous "Yellow Book" (London) in 1894; author of "The Cardinal's Snuffbox," "The Lady Paramount," "My Friend Prospero," which still retain their popularity owing to his delicate style and the charm of his characters; he died at San Remo, Italy, December 20, 1905. *John Rose Greene Hassard,* born New York, September 4, 1836, a Protestant Episcopalian, joined the Church when fifteen years of age, while at Trinity School, May 27, 1851; Hassard became assistant editor of the *Republican,* Charles A. Dana's paper in Chicago, in 1855; in 1866 associated with editorial staff of the New York *Tribune,* and on the death of Greeley (1872), editor of that paper; in 1866, he published his life of Archbishop John Hughes, and in 1877 his life of Pius IX; died New York, April 18, 1888. *Pearl Mary Teresa Craigie* (John Oliver Hobbes), born November 3, 1867, died August 13, 1906; married 1887, an Englishman, Reginald Craigie, but shortly afterwards legally separated from him, retaining the custody of her child; received into the Church in 1892; an ironic author, of great brilliance, her principal novels include "Some Emotions and a Moral," "The School for Saints," "Some Mortals and Lord Wickenham," etc. *John Bannister Tabb,* born near Richmond, Va., in 1845; joined the Confederate Army, taken prisoner, and released in 1865; secured position at St. Paul's

School, Baltimore, where he came under influence of the Reverend Alfred Curtis (later a convert to the Church from Episcopalianism); Tabb followed him into the Church in 1872; studied for priesthood at St. Charles Seminary and ordained 1884. He continued to teach English grammar until he became completely blind, practically up to the time of his death. Father Tabb is the greatest Catholic lyrical poet the United States has produced; his poems were published under titles of "Poems," "Lyrics," "Child Verse," "Later Lyrics," and "Sonnets." *Charles Warren Stoddard,* born August 7, 1843, Rochester, New York; died April 23, 1909, at Monterey, California; unable to secure a college education owing to poor health, he journeyed to the South Sea Islands in 1864, and there wrote his well known "Idylls"; he made four other trips to the South Seas, from which two books resulted, "Lazy Letters from Low Altitudes" and "The Island of Tranquil Delights"; visited Father Damien at Molokai, and as a result wrote his "Lepers of Molokai"; he was directly responsible for Robert Louis Stevenson's defense of Father Damien. Stoddard was received into the Church in 1867; professor of English literature at Notre Dame University, and also at the Catholic University, Washington, 1889-1902; poor health forced him to reside in California, where he died; a poet, in great part a mystic, a thorough Bohemian, always an eccentric; a selected edition of his poems has been edited by Thomas Walsh under title of "Poems of Charles Warren Stoddard." *Joel Chandler Harris,* born in Georgia 1838, died at Atlanta, Georgia, July 3, 1908; novelist, poet and journalist, best known for his negro folk-lore stories, he gained his reputation with the publication of the "Tar Baby" in 1877; published some forty volumes. His Uncle Remus and Bre'r Rabbit have become household names in the United States; his wife brought him into sympathy with the Church in later life, but he was received only a few weeks before his death. *Theodore Maynard,* born Madras, India, November 3, 1890; came to United States in 1909 to study for Congregationalist ministry; received into Church in 1913; became associated in England with the *New Witness,* edited by the late Cecil Chesterton, convert brother of G. K. Chesterton; his published works include "Drums of Defeat," "Folly and Other Poems," "A Tankard of Ale," and a novel entitled "The Divine Adventure"; "The Last Knight and Other Poems" have recently been published; Mr. Maynard, whose brilliant poems are often Chestertonian in matter and manner, is professor of English literature at the Dominican College, San Rafael, California. *Katharine Marie Cornelia Brégy,* born May 29, 1882, Philadelphia, Pennsylvania, studied literature after graduating from Philadelphia Seminary (1899), at University of Pennsylvania; entered the Church May 27, 1904; Miss Brégy is author of "The Poet's Chantry," a delightful and discerning critique of modern poetry, and of other works of value and charm. *Joyce Kilmer,* born 1886, graduate of Rutgers College and Columbia University; journalist and poet; entered the Church with his wife, Aline Kilmer, herself a poet of distinct achievement, in 1913; special writer for the New York *Times,* and poetry editor of the *Literary Digest;* taught a course on English poetry at New York University; lecturer and author of three volumes of poetry, of which the best known, perhaps, is "Trees and Other Poems"; killed in action with 165th Infantry, A. E. F., in July, 1918. *Mother Mary Alphonsa* (Rose Hawthorne Lathrop), born 1851, daughter Nathaniel Hawthorne, author of "Memoirs of Hawthorne" and "Along the Shore" (poems); foundress of St. Rose's Free Cancer Hospital, New York. *A. Oakey Hall,* lawyer, essayist, editor of New York *World,* Mayor of New York. *Sophia Willard Dana Ripley,* wife of George Ripley, founder of Brook Farm, and authoress. *Richard Storrs Willis,* editor *Youth's Companion. Rev. John Milton Harney, O. P.,* editor and poet. *Dr. George Allen,* of the University of Pennsylvania. *Stuart Pullman West,* financial editor the New York *Globe* and of Consolidated Press. *Mrs. Martha G. Avery,* received 1904, writer, lecturer, head Boston School of Political Economy. *David Goldstein,* lecturer and writer on Socialism. *Alexis I. du Pont Coleman,* son of Protestant Episcopal Bishop of Delaware, educated Keble College, Oxford, Protestant Episcopal minister until reception into Church in 1896; literary critic and instructor in College of City of New York. *Hon. Eugene Thayer Chamberlain,* editor Albany *Argus,* Commissioner of Navigation, received 1900. *Rev. Henry Wilson,* former editor *American Catholic,* Anglican pastor St. Augustine's Church, London, received 1917, in California. *Francis Grierson,* pianist, composer, essayist and novelist, received in 1916, author of "Valley of the Shadows," etc. *Col. Paul R. Shipman*, editor of Louisville *Courier* during Civil War period. *J. A. M. Richey*, formerly editor of High Church Protestant Episcopal periodicals. *Henry Woods, S. J.*, one time associate editor of *America*. *Charles Bullard Fairbanks*, author, essayist over the pen-name "Aguecheek," correspondent of the Boston *Evening Gazette*, *Transcript*, and the *Pilot*, born March 19, 1827; converted November 11, 1852; died in Paris September 3, 1859. *George Henry Miles*, poet, essayist, and diplomat. *Irwin Russell*, poet and originator of negro dialect stories. *Caryl Coleman*, ecclesiologist, church decorator, writer on architectural subjects, etc. *Rev. John Edward Copus, S. J.*, commercial editor Detroit *Evening News*, entered Church, June 5, 1876, and the Society of Jesus, 1887, author of many juveniles, sociological works, etc. *Georgina Pell Curtis*, editor "Roads to Rome in America," and "American Catholic's Who's Who." *Molly Elliot Seawell*, novelist, author of "Children of Destiny," etc. *Frank Hamilton Spearman*, novelist, received March 25, 1884, author of "Robert Kimberley," etc. *Mrs. Mary Hugh Fraser*, sister of Marion Crawford, author of "A Diplomat's Wife in Many Lands," etc. *Gaillard Hunt*, received August, 1901, Chief of Division of MSS., Library of Congress, author of "Life of J. C. Calhoun," "First Forty Years of Washington Society," etc. *James Field Spalding*, author, lecturer, and educator, Protestant Episcopal clergyman 1869-91, professor English literature, Boston College, 1899-1903, author of "The World's Unrest and Its Remedy," etc. *Jesse Albert Locke*, educator and author, former head master Newman School, New Jersey, clergyman Protestant Episcopal Church 1885-93, convert to the Church February 3, 1893. *William Stetson Merrill*, assistant at Harvard University Library, 1884-88, librarian, Newberry Library, Chicago, 1889 to date, author of works on libraries, etc. *Sister M. Imelda Teresa, O. S. D.*, long connected with General Booth in Salvation Army work, joined the Church March 4, 1896, assistant editor *Catholic World*, etc., entered Dominican Order in 1897, and labored in Havana and Philadelphia. *Michael Williams*, author, journalist, born 1879, received into the Church, 1917, associate editor National Catholic Welfare Council, Washington, author of "The Book of the High Romance." *John J. à Beckett,* New York journalist. *Col. George Bliss,* attorney-at-law, New York, graduate of Harvard, author. *Charles F. Brown,* the great American humorist known as "Artemus Ward." *Benjamin F. De Costa,* rector of Protestant Episcopal church in New York, one time editor of the *Churchman,* author. *Samuel Stehman Haldeman,* naturalist and author of books on zoölogy, geology, etc., held professorships in zoölogy, etc., at Delaware College, Franklin Institute, Philadelphia, University of Pennsylvania, etc. *Samuel B. Harper,* graduate Cambridge University, England, editor of New York *Tablet. James A. McMaster,* editor of New York *Freeman's Journal,* joined the Church in 1845. *Edward Frederick Preuss,* professor in University of Berlin, and editor of daily Catholic paper *Amerika,* St. Louis. *George Deering Wolff,* editor *Catholic Standard and Times,* Philadelphia, and associate editor *American Catholic Quarterly Review.*

Among distinguished jurists and lawyers who have joined the Church may be noted:

Charles Fisk Beach, born 1854, railway counsel until 1895, since 1900 lecturer in Anglo-American Law at Law School, University of Paris, author of many legal works on contracts, etc., received into Church in Paris. *George Bliss,* lawyer, New York, received in 1884. *Osgood Edward Brown,* justice Appellate Court first district of Illinois, 1904-09, entered Church in 1869. *Henry Clay Dillon,* after career as professor of equity, etc., in University of Southern California, received 1897. *Robert Martin Douglas,* son of Stephen A. Douglas, secretary to President Grant 1869-73, associate justice Supreme Court of North Carolina 1897-1905. *Willis F. McCook,* distinguished corporation lawyer. *Bellamy Storer,* Member of Congress 1891-95, Minister to Belgium 1897-99, and to Spain 1899-1902, Ambassador to Austria-Hungary 1902-06, etc., entered Church in 1896. *Benjamin Dudley Tarlton,* judge Appellate Court of Texas and professor of law, University of Texas since 1904, received in 1870. *John W. Willis,* educator, lawyer, jurist, associate justice Supreme Court of Minnesota, convert in 1884. *Wendell P. Stafford,* associate justice Supreme Court of District of Columbia. *Albert Barnes Boardman,* lawyer, New York. *Dr. Hannis Tay-*

lor, lecturer in law at Catholic University of America. *Judge Mathias Evans Manley*, associate justice Supreme Court of North Carolina, United States Senator, etc. *Professor John A. Robinson*, Law Department, Catholic University of America. *William C. Robinson*, judge of Court of Common Pleas, New Haven, and instructor in Yale Law School. *Elisha McKinstry*, Supreme Court of California.

Among financiers and business men may be mentioned:

George Stanton Floyd-Jones, New York, president and director of many important corporations, received into the Church March 19, 1894. *George Devereaux Mackay*, member of New York Stock Exchange since 1875. *Geraldine Redmond*, banker of New York, received April, 1916. *Thomas Fortune Ryan*, New York, received into Church when a youth, donor of Richmond, Virginia, Cathedral, the only one in the world which is the gift of one man, and of the St. Jean Baptiste Basilica, New York. *Schuyler Neilson Warren*, broker, New York. *Nicholas Frederick Brady*, president of many and director of some fifty large corporations. *James J. Hill*, whose railroad activities in the western section of the United States were chiefly responsible for the developement of that part of our country, received into the Church on his death-bed, in 1916.

Converts among scholars, who hold or have held professorial chairs in American universities are the following:

Carlton Joseph Hayes, received into Church when twenty-two years of age, A. B., A. M. and Ph. D., Columbia University, lecturer in history at Columbia 1907-10; professor of history 1919 to date. Professor Hayes is one of our most scholarly historical writers, and is author of "Political and Social History of Modern Europe," "History of the Great War," etc. *Parker Thomas Moon*, instructor in history at Columbia, and author of "The Labor Problem and the Social Catholic Movement in France." *Henry Jones Ford*, graduate Baltimore College, managing editor of the Baltimore *American* and later editor of the Pittsburg *Gazette*, lecturer at Johns Hopkins University in

1906, has occupied chair of political science at Princeton University since 1908, received into the Church April 28, 1919. *R. H. Lord,* educated at Harvard 1903-06, and graduate school 1906-08; also at Universities of Berlin, Vienna and Moscow 1908-10, assistant professor of history at Harvard since 1916; received in 1920 in Boston. *Henry James Anderson,* professor of mathematics and astronomy at Columbia University, born 1789, graduated from Columbia 1818, joined faculty 1825; one of the most distinguished scientists, educators and philanthropists of the last century. *Thomas Dwight,* born 1843, educated Harvard University (M.D. 1867), instructor in comparative anatomy Medical School of Maine 1872-76, Parkman Professor of Anatomy at Harvard Medical School (1883), author of many learned works on anatomy and allied subjects, received into Church at age of twelve years. *Edward Lee Greene,* born 1843, Protestant Episcopal clergyman 1871-84, professor of botany, University of California 1885-95, at Catholic University of America 1895-1904, associate in botany at Smithsonian Institute, author of many notable works on botany, entered the Church February 5, 1885. *Eugene Woldemar Hilgard,* born 1833, died 1916, occupied chair of science at University of Michigan in 1872, and in 1874 went to University of California, as specialist in agricultural chemistry he was unique in the United States, graduate of Heidelberg University, entered Church in his early twenties. *Sven Magnus Gronberger,* born in Sweden, 1866, educated in United States, received into Church in 1892, author of exhaustive scientific treatises on frogs, palearctic birds of Greenland, and valuable monographs on St. Brigid of Sweden and a philological study on the origin of the Goths, etc. *William E. A. Aiken,* professor of chemistry, Baltimore Medical College. *Nicholas Francis Cooke,* professor of chemistry, Hahnemann Medical College, Chicago, etc. *Thomas Addis Emmett,* gynecologist, historian, publicist, born May 29, 1828, died March 19, 1919. *William Edmonds Horner,* professor of anatomy, University of Pennsylvania.

Among distinguished physicians and surgeons who have entered the Catholic Church may be mentioned the following:

Dr. Edward L. Keyes, born 1843, graduate Yale University, and medical department University of New York in 1866, professor of dermatology at Bellevue Hospital Medical College in 1872, since 1875 consulting surgeon of the hospital, author of many medical works, and one of the best known physicians in the United States. *Dr. William Holme Van Buren,* born 1819, graduate medical department University of Pennsylvania in 1840, surgeon at Bellevue Hospital, New York, in 1847, St. Vincent's Hospital in 1849, in 1852 occupied chair of anatomy in University of City of New York, visiting and consulting surgeon New York Hospital, professor of clinical surgery, etc., in Bellevue Hospital Medical College 1852-73, one of the founders of United States Sanitary Commission in 1861, president of New York Pathological Society, died in 1883. *Dr. Hasket Derby,* born 1835, graduate of Harvard and lecturer there on Ophthalomy, consulting surgeon Massachusetts Eye and Ear Infirmary and Carney Hospital, Boston. *Dr. Henry Adsit,* born 1880, graduate Princeton and Marburg (Germany) Universities, and Johns Hopkins 1906; practicing physician at Buffalo, New York. *Dr. Julius Haydn Woodward,* professor Vermont University, received into Church New York 1915, died July, 1916, director of ophthalmology and president of the Faculty Association of Post Graduate Medical School and Hospital of New York. *Charles E. Nammack,* born 1856, convert to Church 1886, attending physician New York Hospital 1881-1904, Bellevue Hospital, St. Vincent's Hospital, New York, professor of Clinical Medicine Cornell University, Medical College, New York, 1898.

The following musicians, artists, architects, are converts:

Arthur I. Keller, graduate National Academy of Design, New York, and Beaux Arts, Munich, illustrator, received 1896. *Frederick Stuart Church,* born 1842, painter of whimsical compositions of figures and animals, represented in public and private collections in America, his etchings having been collected by the French Government, convert about 1917. *John Briggs Potter,* born 1864, keeper of paintings in Museum of Fine Arts, Boston, since 1902, convert August 24, 1903. *Thomas Gilbert White,* artist, and decorator, and lecturer on art, illustrator, convert in 1909. *Wilfrid Edwards Antony,* born 1877, architect, New York, convert 1900. *Carlton Strong,* architect,

Caldwell Hall, Catholic University of America

of Pittsburg, Pennsylvania. *William Frederick Goodrich,* organist and musician, born 1867 in England, educated King's College, London, and University of Durham, organist St. Mary's Cathedral, Portland, Oregon, since 1904, etc. *Mrs. Justine Bayard Ward,* convert January 27, 1904, author of articles and books on musical matters, founder "Justine Ward Method" of teaching music, adopted in many schools in this country and Europe. *Washington Allston,* painter. *Harold B. Gibbs,* late principal Nottingham College of Music, England, director of Music, Covington, (Kentucky), Cathedral. *William Laurel Harris,* artist and decorator. *Horatio Greenough,* sculptor.

Among distinguished women who are converts the following are of note:

Marquise de Chambrun, daughter of late George Ward Nichols, in 1895 married Marquis de Chambrun, direct descendant of Lafayette through his mother. *Mrs. Esther Foster Clay (Biddle),* received December 24, 1911. *Mrs. Sarah Houghton Little,* sister of Protestant Episcopal rector of Church of the Transfiguration, New York. *Mrs. Walter Gay,* wife Walter Gay, the artist, who entered the Church at age of twenty. *Mrs. Mary Foster Neill (Biddle)*, born 1858, well known for her Catholic social work in Philadelphia, received 1891. *Mrs. Louise Frances Hunt,* wife Hon. William H. Hunt, Secretary of the Navy under President Garfield, Minister to Russia under President Arthur, received November, 1886. *Mrs. Lydia Bowman Taft,* received March, 1867. *Madame Ruth Burnett,* religious of the Sacred Heart. *Mother Mary Lucretia* (Miss Alida Fuller, 1843-1903), superior of Sisterhood of the Holy Cross, Notre Dame, Indiana. *Mother Agatha,* superior of the Sisters of St. Joseph. *Mrs. William Arnold,* New York. *Mrs. Mary Barry,* first wife of Commodore Barry. *Mrs. Amanda Davis Bradford,* sister of Jefferson Davis, President of the Confederacy. *Mrs. Winthrop Chandler,* sister of F. Marion Crawford, the novelist. *Mrs. Sara Collier,* wife of Robert Collier of *Collier's Weekly. Mrs. Frederick René Coudert,* widow of the distinguished jurist. *Miss Charlotte Dana,* daughter of Richard Henry Dana, founder of *North American Review. Mrs. de Costa,* wife of Dr. Benjamin de Costa. *Mrs. Stuart Pullman West,* wife of S. P. West of New York. *Mrs. Dewey,* widow of Admiral George

Dewey, U. S. N. *Mrs. St. John Eckel,* daughter of the notorious "Maria Monk." *Mother Mary Jerome Ely,* superior of the Sisters of Charity, New York. *Mrs. Mary Mason LaFarge,* wife of John LaFarge, the artist. *Countess Spottiswoode Mackin,* of St. Louis. *Miss Elizabeth Marbury,* of New York, theatrical producer, etc. *Mother Catharine di Ricci* (Miss Lucy Eaton Smith), *O. S. D.,* superior and founder of American Congregation of St. Catherine di Ricci's Reform. *Mrs. Maria Longworth Storer,* wife of Hon. Bellamy Storer. *Mrs. Louis A. Thebaud,* of New Jersey. *Mother Agnes Thorpe,* superior of the Nursing Sisters of St. Dominic, New York.

Among hundreds of converts who have become priests may be mentioned:

Reverend Benjamin Stuart Chambers, educated St. Francis Xavier's College, Propaganda and American College, Rome, entered Church March, 1894, curate Church of the Blessed Sacrament, New York. *Reverend Maurice Cowl,* received May, 1908, Episcopalian minister for twenty years. *Right Reverend Monsignor Sigourney Fay,* graduate University of Pennsylvania 1897, Protestant Episcopal Archdeacon of Fond du Lac 1903, professor of dogma and moral theology Protestant Episcopal Nashotah Seminary, Wisconsin, received into Church June, 1908, ordained 1910, taught at Catholic University and head master Newman School, New Jersey. *Monsignor Nevin Francis Fisher,* educated Berlin and Leipzig Universities, received January, 1879, rector Catholic High School, Philadelphia, etc. *Reverend John Marks White Handly, C. S. P.,* educated Vanderbilt University, journalist till 1894 when received, ordained 1897. *Reverend Daniel E. Hudson, C. S. C.,* author and editor since 1875 of the *Ave Maria,* abjured Methodism when four years old, joined Congregation of Holy Cross 1870, ordained 1875. *Reverend Thomas Ignatius Gasson, S. J.,* entered Church October, 1874, joined Society of Jesus 1875, professor at Boston College, St. Francis Xavier's, president Boston College 1897. *Reverend Theodore A. Metcalf,* educated St. Charles' College, Baltimore, and American College, Rome, vice-rector American College 1870-72, chancellor Archdiocese of Boston 1874, received when a boy. *Reverend George A. J. Pettit, S. J.,* taught at Gonzaga College, Washington, president of Fordham

University 1900-04, rector at novitiate St. Andrew-on-Hudson, entered Church May, 1877. *Reverend Henry R. Sargent, O. S. B.*, educated Harvard University, Protestant Episcopal clergyman and member Protestant Episcopal Order of the Holy Cross, of which he was superior 1894-97, entered Church November, 1909, at Downside Abbey, England, Prior of Portsmouth Priory, Rhode Island. *Very Reverend James Kent Stone* (Father Fidelis), *C. P.*, educated Harvard University, president Kenyon College, Ohio, ordained in Protestant Episcopal communion 1866, president Hobart College, Geneva, New York, 1868, received December 8, 1869, ordained priest 1872, entered the Passionist Order 1877, labored twelve years in Argentina, where he founded two Passionist monasteries, consultor to General 1893-99, etc., provincial 1905-08, died 1921, author of "The Invitation Heeded." *Henry Van Rensselaer*, educated Columbia University, entered Protestant Episcopal Theological Seminary in 1873, went to England 1874 and continued studies at Oxford, ordained Protestant Episcopal deacon in 1876, he and his sister, an Anglican nun, received in Paris, France, September, 1877, entered Jesuit novitiate at Roehampton, England, 1878, at St. Francis Xavier's Church, New York, and assistant director of the Apostleship of Prayer, died October, 1907. *Right Reverend Thomas A. Becker*, Bishop of Wilmington 1868; Bishop of Savannah 1886, a former Lutheran, died 1899. *Most Reverend James Blenk*, formerly a Lutheran, Bishop of Porto Rico 1899, Archbishop of New Orleans 1906, died April, 1917. *Reverend James Bouchard, S. J.*, former Presbyterian minister, and first American Indian priest. *Reverend James Clark, S. J.*, graduate West Point and professor of mathematics there, army chaplain and president of Georgetown University. *Right Reverend Alfred A. Curtis*, received into Church by Cardinal Newman in 1871, former Episcopalian minister, titular Bishop of Echinus, and Bishop of Wilmington, Delaware. *Right Reverend Richard Gilmour*, former Presbyterian minister, author, Bishop of Cleveland 1872, died 1891. *Reverend Alexander Grainger*, Provincial-General of Order of the Holy Cross, vice-president Notre Dame University. *Reverend Henry Lemke, O. S. B.*, companion of Father Gallitzin on Pennsylvania mission, former Lutheran minister, founder St. Benedict's Abbey, Atchison, Kansas. *Very*

Reverend F. A. Spencer, O. P., son of Protestant Episcopal minister, Provincial of Dominicans. *Right Reverend Josue Moody Young,* second Bishop of Erie, Pennsylvania.

Other converts who may be mentioned include:

Henry Livingston Richards, graduate Kenyon College 1838, ordained Protestant Episcopal minister in 1842, received in Columbus, Ohio, January, 1852, died November, 1903. *John Mitchell,* labor leader, president United Mine Workers of America 1898-1908, second vice-president American Federation of Labor, received into Church December, 1907. *William H. Bissell,* Member of Congress, and Governor of Illinois. *David Colbreth Broderick,* Senator from California (1859). *Joseph Ripley Chandler,* Member of Congress, United States Minister to Italy under President Buchanan, one time grand master of the Free Masons, author (1850). *James Madison Cutts,* Comptroller of the Currency, nephew of President Madison. *Charles E. Dutton,* former officer in United States Army, attends the lepers in Molokai. *Thomas Ewing,* United States Senator 1831-37, Secretary of the Treasury under President Harrison in 1834, first Secretary of the Interior, under President Taylor, etc. *Augustus Hill Garland,* United States Senator, Governor of Arkansas, Attorney General of the United States under President Cleveland. *Theodore A. Havemeyer,* vice-president of the American Sugar Company, Austrian consul New York (1897). *William R. Smith,* one of the founders of the Know-Nothing Party, Member of Congress from Alabama, president of the University of Alabama (1896). *Frederick Joseph Kinsman,* former Protestant Episcopal Bishop of Delaware, received 1920, author of *"Salve Mater,"* "Trent," etc.

CATHOLIC ACHIEVEMENTS IN SCIENCE

JAMES J. WALSH, M. D., PH.D., SC. D.

UNTIL the last generations or so the Catholics of our country have not been in a position, as a rule, to devote themselves to such special work in science as would enable them to make scientific achievements worth recording. Scientific research, to be successful, requires time and often a competency, and the Catholic portion of our population has only rarely succeeded in securing the opportunity to obtain an education such as would fit them for scientific work. In spite of serious handicaps there are not a few who have left their names deeply engraved on the history of scientific achievement. Those who made the chance to devote themselves to original research in science have succeeded in accomplishing work that is distinctive and deserves to be recorded as one of the significant factors in the making of America.

It has sometimes been thought that their religion has prevented Catholics from being interested in science and that this is one reason why they have not accomplished more in this department. It has even been suggested that only after a time, and usually in the second or third generation here in America when their minds had been freed to a greater or less extent from the shackles alleged to have been put upon them by Church regulations or at least traditions, was there any possibility of them making any serious contributions to science. A complete answer to any such innuendo is to be found in the fact that in Spanish America, where, of course, the spirit of the Church ruled as absolutely as in old Spain itself, the universities and their professors were far more deeply interested in scientific subjects of all kinds than was the case in our country until several centuries later. The lamented Professor Bourne, head of the History Department at Yale University, in his "Spain in America," the third volume of "The American Nation" Series, has some striking expressions with regard to Spanish-American interest in science. Even in Mexico they far surpassed and long anticipated the Americans in achievements in science. Professor Bourne said:

> Not all the institutions of learning founded in Mexico in the sixteenth century can be enumerated here, but it is not too much to say that in number, range of studies and standard of attainments by the officers they surpassed anything existing in English America until the nineteenth century. Mexican scholars made distinguished achievements in some branches of science, particularly medicine and surgery, but preëminently linguistics, history and anthropology. Dictionaries and grammars of the native languages and histories of the Mexican institutions are an imposing proof of their scholarly devotion and intellectual activity.

The earliest contributions made to science in that part of America which is now the United States occurred in connection with the so-called "Jesuit Relations," the series of journals kept by the Jesuit missionaries during their work among the Indians and transmitted at regular intervals to their superiors in Europe. Fortunately, these have been preserved for us, and some idea of their importance not only for history but for geography and other sciences may be gathered from the fact that a few years ago Reuben Gold Thwaites, secretary of the State Historical Society of Wisconsin, edited and secured the publication in seventy-two volumes (Cleveland, 1890-98) of "The Jesuit Relations and Allied Documents." The work has the sub-title "Travels and Explorations of Jesuit Missionaries in New France 1610-1791. The Original French, Latin and Italian texts with English Translations and Notes. Illustrated by Portraits, Maps and Fac-similes." The editor, one of our best known American historical scholars and antiquarians, did not hesitate to declare of the Jesuits that "They performed a great service to mankind in publishing their annals, which are for historian, geographer and ethnologist our best authorities." The missionaries made notes with regard to plants and animals, the birds and insects, and especially the folk-lore and traditions of the Indians. Their work forms a rich treasure-house of details of information, particularly for comparative purposes for scientists in many modern departments.

This material gathered and as Thwaites says "written in canoes or in the depths of the forests a decade before the landing of the Pilgrim Fathers," jotted in the midst of a chaos of distraction, often while the missionaries were overcome by fatigue and even by hunger, sometimes suffering from wounds and disease, tormented by insects, often actually arousing the ferocious enmity of the superstitious savages around them by the memoranda that they were making, is a monument of the interest of these educated men, most of them trained acute observers and practiced in the art of keeping records of their experience and making additions to human knowledge. What is particularly important for science is that these "Relations" constitute the first competent account of the American Indian when he was almost completely uncontaminated by contact with the Europeans and when, therefore, his true nature was revealed. In geography, particularly, there is no body of men, not even the geographical societies of the modern time, that have done more for the development of this science than the Jesuits by the information supplied from their various missions, and this is particularly true for the lands lying within what is now the United States. We have been accustomed to think only of the French Jesuits of the Eastern part of the country as active chroniclers of these scientific data, but in recent years Professor Bolton, who held the chair of History at the University of California, has shown by the publication of original documents that the Spanish Jesuits of the distant West were equally industrious and enterprising in their collection of scientific information. The Spaniards were more numerous than the French Blackrobes, and hence their work counted for more and covered a larger territory.

The first great stimulus to the study of science and a magnificent example of devotion to accurate observation and even the making of sacrifices for the sake of the accumulation of details of scientific information in this country came from the French. A group of Frenchmen whose names are famous in the history of science came here and stayed for longer or shorter periods at the end of the eighteenth and beginning of the nineteenth centuries and collected materials and information. Probably the most distinguished of these were the Michaux, father and son. Andreas Michaux, the elder, nearly beggared himself in the course of his investigations into our forestry and he published a volume on "The Oaks of America" and another work, the first ever made dealing with the general botany of North America, *"Flora Boreali-Americana"* (Paris, 1803). This was translated into English under the title "The North American Sylva" (Paris, 1819). His son, who accompanied him on his second journey to America, published a series of books entitled *"Histoire des Arbres Forestiers de l'Amerique Septentrionale"* (Paris, 1810-13). Both these Frenchmen came into rather intimate contact, in the early part of the nineteenth century, with Transylvania University, Lexington, Kentucky, the only centre of culture and education and science west of the Alleghenies where the pioneers, who were still in the midst of Indian fighting, had dared to think of and plan for higher education. The younger Michaux evidently maintained his intimate relationship with Transylvania, for there is in the library of the University a large Chinese dictionary, with translations in French and Latin, which contains an inserted note presenting it to Doctor Brown, who, more than any other, is responsible for the acquisition of the quite amazingly well-equipped library in science and medicine for that period which this Kentucky seat of learning possessed. The inscription reads: "To Doctor Brown from his very devoted serviteur F. Andre Michaux, Paris, 14 September, 1824."

France was at this time the focus of interest in science. Such men as Cuvier, Leverrier, Geoffroi St. Hilaire, Lamarck, Arago, Biot, Ampère, not to mention many others of less distinction, were doing their work there and attracting the attention of the world. It is not surprising, then, that their influence should have flowed over into our land, especially as the Revolution had severed to a great extent the interests of Americans from whatever of science was being cultivated in England. Most of these French scientists had been educated under the influence of the Church and by personal preference were Catholics. Though some of them in their middle years were so deeply interested in science as to lose sight of religion, yet most of them came back to the Faith. After the Michaux, a French scientist whose influence was felt even more in this country was Charles Alexander Lesueur (1778-1846). About 1815 he resided in Philadelphia for a prolonged period and made excursions collecting scientific information with regard to the lower classes of the animal creation. A series of papers on his studies were printed in the *Journal* of the Academy of Sciences of Philadelphia, and also in French and other foreign scientific journals. His studies on molluscs and reptiles were published in extended form after his return to Paris, but naturally came to be known here because of his stay in the country and his articles in an American journal of science. Lesueur was another of these men like the Michaux who was ready to make nearly every sacrifice possible in order to add to the store of scientific knowledge and enable European students to appreciate what a wealth of scientific information lay still unexplored in the United States. Toward the end of his life he was chosen curator of the museum at Havre, France, and it was there that he died. "He was buried in the Church of Saint Addresse in a little valley at the base of Cape La Hève ("Pioneer of Science in America").

The French continued to influence American science deeply until the middle of the nineteenth century. Gerard Troost, one of the founders and first president of the Academy of Natural Sciences, Philadelphia, was a pupil and associate of the Abbè Haüy, the well known crystalographer. At the end of Haüy's life Troost and he were on intimate relations and one of the last letters written by the great French scientist who did so much for the development of crystalography was to Troost in America, sending him a presentation copy of his great work.

The Academy of Natural Sciences of Philadelphia was the supreme centre of interest in science in this country during the first half of the nineteenth century. It owed much more to French influence than to anything else. Lesueur, while he was in Philadelphia, was a prominent member of the Academy whose work stimulated many others, and the Michaux were also influential in its work. France was, at this time, the home of graduate education for the world, having succeeded in this regard Italy, which had maintained a primacy in graduate education seven centuries. France was not to lose her leadership in science until the rise of Germany in the second half of the nineteenth century transferred the centre of graduate interest north of the Rhine.* France's important help to us during the Revolution made Frenchmen particularly welcome to our shores, and the French scientists came to explore the virgin fields of science which presented so many magnificent opportunities for study and development. French research in science in this country could not be accomplished without greatly stimulating American students to work in the same fields and with something of the same earnest purpose and unselfish devotion to science for its own sake which characterized so many of the learned French visitors.

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* Most of the magnificent editions of the classics of science which were so fortunately collected for the library of Transylvania University in the early part of the nineteenth century were secured in Paris, where, unfortunately for the French, the disturbance of the Revolution, with the banishment of the nobles and the suppression of religious institutions as well as civic dissensions of other kinds, had thrown many valuable works on the market at prices that were absurdly low.

One of the great pioneer workers in ornithology in the United States was Charles Lucien Bonaparte, the eldest son of Lucien Bonaparte, the Emperor's brother. He married the daughter of Joseph Bonaparte and came here, where his father-in-law had his residence. During the third and fourth decades of the nineteenth century, he devoted himself to the study of the birds of our country. He took up the task of completing Alexander Wilson's "Ornithology or History of the Birds of the United States," and added five volumes to this set (1825-1833). He described more than 100 new species discovered by himself. He wrote, also, an article, "Observations on the Nomenclature of Wilson's Ornithology," which was published in the *Journal* of the Philadelphia Academy. Another contribution, "Synopsis of the Birds of the United States," appeared in the *Annals* of the Lyceum of New York. As he resided in Baltimore near his father-in-law, these articles make it clear that he was influencing all of the principal groups interested in science in America at this time. He returned to Rome, where he continued his scientific work. For his research in America, he was made an honorary member of the Academy of Upsala in 1833, of the Academy of Sciences in Berlin in 1843, and corresponding member of the French Institute in 1844. He published in Italian at Rome a "Comparative Ornithology of Rome and Philadelphia," and at London, in 1838, "Geographical and Comparative List of Birds of Europe and North America." He was also the author of other articles, but they are of European interest. One of Charles Lucien Bonaparte's sons (there were twelve children in the family) was ordained priest in 1853 and was made a Cardinal in 1868.

A distinguished contributor to the practical science of city building was Pierre Charles L'Enfant, the engineer who planned the City of Washington. (See Vol. I, "Catholic Coöperation in Establishing the Seat of Government").

Among the pioneers of physical science in America was Dr. William J. Macneven, who deserves and has been given a more important place among the Catholic physicians than the scientists, though he merits mention here because of the fundamental character of his work. He wrote an article on the atomic theory, published in this country, which attracted wide attention in Europe. He was undoubtedly one of the inspirers of the early generation of physicians in the United States in the direction of scientific work.

Two men who, though not natives of America, deserve to have a place in the annals of Catholic achievement in this country, are Father Secchi, S. J., the astronomer, and Father Sestini, S. J., astronomer and mathematician. Father Angelo Secchi (1818-1878), exiled from Italy in 1848, spent some time in Georgetown University, Washington, District of Columbia, as teacher of physics and director of the astronomical observatory. He became a close personal friend of Maury, the well-known hydrographer and meteorologist, to whom in later years he dedicated one of his books. In 1850 he returned to Rome to take charge of the observatory of the Roman College and did epoch-making work there more than a quarter of a century. As a physicist, he contributed one of his best works on "Electrical Rheometry" to the "Smithsonian Contributions to Knowledge, III" (Washington, 1852). As a meteorologist, he was an enthusiastic disciple of Maury. His studies on the Roman climate made him famous, his magnetic observatory was for a long period the only one in Italy and he secured great fame by the invention of the meteorograph, a skilfully constructed weather machine. He revised the great catalogue of the double stars and greatly developed the then new science of spectroscopy. He made special studies on the sun and on the moon and especially the sun at the time of eclipses. He was honored by many scientific societies and received distinctions from exhibitions and governments. He continued a faithful religious until the end of his life.

Father Benedict Sestini, S. J., astronomer and mathematician (1816-1890), was trained under Father Caraffa, a noted professor of mathematics, and Father De Vico, director of the Roman Observatory. Like Father Secchi, he was driven into exile by the Revolution of 1848 and for twenty years worked at Georgetown College. His principal work is his "Catalogue of Star Colors," the first general review of the heavens for star colors, and now often referred to for deciding the question whether stars are variable in color. Because of this, it was republished with notes at the Vatican Observatory as Publication III, 1911. At Georgetown Observatory, Father Sestini made a series of sun spot drawings, which were published (forty-four plates) as Appendix A of the Naval Observatory Volume for 1847, printed in 1853. His last scientific work as an astronomer was the observation of the total eclipse of July 29, 1878. He wrote a series of textbooks of mathematics, algebra, geometry, trigonometry and calculus and a treatise on natural science for the use of his pupils. He was said to have two passions, one for pure mathematics, the other for pure Catholicism.

A man who contributed distinctly to science in America in mathematics and geology was Henry James Anderson, a graduate of Columbia in 1818, who, after studying medicine, devoted himself to science. At the age of twenty-six he was appointed professor of Astronomy and Mathematics at Columbia. In 1848 he accompanied as geologist the United States Dead Sea Expedition and his data on the geology of the Holy Land were published in connection with the report of that expedition. He travelled to Australia at his own expense to observe the Transit of Venus in 1875. In India, on his way home, he ascended, for scientific purposes, one of the hitherto unexplored peaks of the Himalayas, but was stricken with a malignant disease and died in India shortly after. He had become a convert to the Church in his fiftieth year and for a quarter of a century was one of the leaders in Catholic charity in New York. He was president of the Particular Council of the Saint Vincent de Paul Society and also of the Supreme Council. The New York Catholic Protectory was founded under his inspiration. The Pope made him Knight Commander of Saint Gregory the Great in recognition of his work in science and in charity. A distinguished Oxford professor declared that "he had never met a man of greater learning tempered with such humility."

One of the prominent figures in applied science in the second half of the nineteenth century was General John Newton, the well-known engineer.

One of General Newton's most important aids in the work at Hell Gate was General Frederick W. Von Egloffstein (1824-1885), born in Bavaria, who was a member of the United States Engineering Department and performed valuable services for the Government in the submarine work at Rock Island, Illinois. (See Vol. VI, "Catholic Engineers").

Another distinguished engineer at the South who became a convert was Richard Joseph Evans, son of Doctor John Evans, United States geologist. The latter made the first geological survey of Wisconsin, Iowa and Nebraska and discovered deposits of fossil bones of animals in the Bad Lands of Nebraska. This was the pioneer work in the discovery of the remains of the great lizards. Richard Joseph Evans did excellent engineering work for the Confederacy, was one of the consultant engineers for the introduction of modern system of sewage in New Orleans and engineer in charge of the reconstruction work of railroads in the Southwest when terminals had to be abandoned because of severe Gulf storms.

The man to whom we owe more than any other for putting agriculture on a scientific basis and making the study and teaching of it an important part of our university curriculums was Eugene Waldemar Hilgard, (1833-1916), a native of southern Germany, who came to this country not long after his graduation at Heidelberg. His first work here was done in geology, to which he had given special attention in connection with chemistry. He became the assistant State geologist of Mississippi in 1856 and at once displayed his original genius for investigation and proper appreciation of observations. He remained in the South but two years, but he impressed his genius deeply on the geology of the region and he laid the foundation on which has been built up the knowledge of Gulf Coastal Plain geology. He was one of the pioneers on whose original work most of the subsequent development of the doctrine of the "Mississippi Embayment" was made. Not long before the Civil War he reverted to his preference for chemistry and accepted the position of chemist in charge of the laboratory of the Smithsonian Institution at Washington. While filling this position he became a convert. During all his subsequent career he constantly expressed the feeling that this was one of the most important things that had happened to him and one that made life mean more than anything else.

At this time he turned his attention particularly to agricultural chemistry and soon became the most distinguished worker in this department in the United States. As the result of the prestige secured he was given charge of the cotton investigation of the Government Census of 1880, which for the first time introduced scientific principles into cotton growing. He had become in 1872 the professor of Science at the University of Michigan and was in his work there the pioneer exploiter of the doctrine that agricultural studies must count correspondingly to other scientific subjects in the University curriculum. From Michigan he went to the newly-organized agricultural department of the University of California. He made a series of important investigations on the soils of that State in connection with their native vegetation and the prospect they provided for the growth of other kinds of plants. To him probably more than to any other is due the success of agriculture and horticulture in California. He published a volume on "Soils of Arid and Humid Regions" and came to be the nation's acknowledged expert on alkali soils and their reclamation. Anyone who recalls the old geographies of two generations ago will doubtless remember that a large portion of the distant Southwest was set down in the maps as the great American Desert or described by other similar names. The man who had most to do with changing all that was Hilgard.

Besides his knowledge of science, he was a man of broad education, knowing Latin and Greek and their literatures as well as German, his native tongue, and Spanish and French. He had devoted himself particularly to languages, so that he could read any modern one with facility. This enabled him to keep thoroughly in touch with foreign work in his specialty and the related departments of science. No wonder, then, that he came to be looked upon as our most distinguished authority in scientific agriculture. Four American universities, Mississippi, Michigan, California and Columbia, conferred on him the degree of Doctor of Laws for agricultural science. The Royal Academy of Sciences at Munich presented him with the Liebig Medal. The International Exposition of Paris, 1900, gave him a gold medal. He was ever a faithful Catholic and declared, toward the end of his life, that nothing had given him more satisfaction than his membership in the Church. He was noted in later years for his interest in Catholic affairs and gave no little time to charitable and other interests connected with religion.

A distinguished promoter of agricultural science was Professor Charles Anthony Goessmann (1827-1910), head of the Department of Chemistry (1869-1907), at the Massachusetts Agricultural College at Amherst, the first agricultural college in this country. Before coming here Doctor Goessmann served as public lecturer at Göttingen University and as assistant to Doctor Wöhler, the great German chemist, at the Royal Chemical Laboratory. He studied the sugar industry for the United States and France and travelled all over our land for the study of chemical agricultural details. He made a series of contributions to Liebig and Wöhler's *Annalen der Chemie* and numerous scientific publications for the United States Government. He was looked upon as one of the authorities in agricultural science and particularly on the use of chemistry for the improvement of farming. He was a fervent son of the Church and his home at Amherst was a social centre of the best Catholic thought and many notable scholars and churchmen visited there. He and his wife were instrumental in establishing the Catholic church in Amherst.

Some idea of the thoroughly scientific work in chemistry accomplished in his younger years before he came to this country which provided such a magnificent foundation for his American work, can be obtained best from some paragraphs of the article on him written by Frederick Tuckerman which appeared in Historical Records and Studies issued by the United States Catholic Historical Society of New York, Volume VI, part I. Dr.

Goessmann was one of the notable group of European scientists who some two generations ago found a home in the United States. He came to find many friends and even devoted admirers here, for while a teacher at Göttingen he numbered among his American pupils and friends: Caldwell of Cornell, Chandler of Columbia, Clark of Amherst, Englehardt of Syracuse, Joy of Union, Mallet of Virginia, Nason of Rensselear and Pugh of Rothamstead, England. The list of his work at Göttingen will furnish ample reason for the prestige which he thus enjoyed.

"His earliest investigation of which there is any published record, and with which his active scientific career may be said to have begun, was upon the composition of Cantharis vesicatoria. The results of this research appeared first in the dissertation for his doctorate. He showed that the fat of cantharidin consists of stearin, palmitin, and olein in the form of acid glycerides of margaric and oleic acids. At the suggestion of Professor Heintz he attempted the resolution of the margaric acid by fractional precipitation into stearic and palmitic acids, and succeeded in separating the latter acid. In 1854 he discovered in the oil of the ground-nut *(Arachis hypogaea)*, a new acid with the formula $C_{20} H_{40} O_2$, to which he gave the name arachic (or arachidic) acid. He next investigated the cocoanut oil, and showed it to consist of stearin, palmitin, and olein, the former in such predominating proportion that it is considered one of the best materials for the separation of pure stearic acid. In 1854 he published the results of his memorable research on the conversion of thialdine into leucin. In this research was verified the relation supposed to exist by M. Cahours between thialdine and leucin. The former, $C_{16} H_{13} NS_2$, he converted into leucin, $C_6 H_{13} NO_2$, by treatment with oxide of silver and water at 212° Fahr. These results were at once communicated by Wöhler to Jean Baptiste Dumas, Perpetual Secretary of the French Academy of Sciences, and appeared in the *Comptes rendus* the same year. Soon after this he investigated the compounds of leucin. He showed that leucin might be considered the amide of a compound acid consisting of valeral (aldehyde of valeric acid) and formic acid, a view subsequently confirmed by Limpricht. He showed moreover, that leucin forms salts with oxide of copper and with peroxide of mercury; and that with oxide of lead two series of salts are formed, one insoluble and the other soluble. He also prepared leucic acid from leucin by the same process which served him for the preparation of benzo-glycolic acid from hippuric acid. After distillation he recognized as products of decomposition hydrocyanic and valeric (or valerianic) acids, ammonia and valero-nitrile. Previously he had obtained a solution which evolved the odor of chloride of cyanogen.

"By a new method he obtained ethylamine from bisulphite of aldehyde-ammonia by distillation with calcium hydroxide. From the oil of bitter almonds (benzoic aldehyde) he collected amarine and lophine. He showed that lophine may be formed when bisulphite of ammonia and oil of bitter almonds are heated together with dry calcium hydroxide. He likewise established the true formula of lophine, $C_{21}\ H_{17}\ N_2$, and also showed that pyro-benzoline and lophine are identical. In 1855 Goessmann and Scheven, in a subsequent investigation of the ground-nut oil, discovered a second acid belonging to the oleic acid series, which they named hypogaeic acid, and which has the formula $C_{16}\ H_{30}\ O_2$. Goessmann also found palmitic acid present in ground-nut oil. He and Caldwell showed that hypogaeic acid in contact with nitrous acid is converted into gaeidic acid. By dry distillation of hypogaeic acid he obtained ordinary sebacic acid. In his investigations on the combination of arachic acid he produced arachin by heating equal parts of arachic acid and glycerin in a sealed glass tube.

"He obtained from the oil of cassia a new base, which he named triphenylamine, by heating the bisulphite of the ammoniacal cinnamic aldehyde with calcium hydroxide, and obtained tricapronylamine by a similar mode from capronyl aldehyde. He prepared coumarin from Tonka beans, and discovered a profitable way of separating styracin. He investigated the action of zinc chloride on hippuric acid, and showed that when chlorine is passed into a solution of hippuric acid in rather dilute potash, nitrogen is evolved and benzoglycolic acid produced. He showed that aniline is obtained when nitro-benzene is treated with caustic soda and arsenic trioxide. (This last investigation was completed by Wöhler.) He obtained sulphocyanide of silver by the action of oxide of silver upon sulphocyanide of ammonium. He studied the action of iodide of ethyl on tungstate of silver. He found manganate of potassium a suitable substance for decolorizing organic bodies, and employed it in purifying uric, hippuric, and cyanuric acids with great success."

Altogether he published some three hundred scientific papers and articles.

An eminent contributor to the biological sciences was Professor Thomas Dwight, for more than a quarter of a century Parkman professor of Anatomy in the Harvard Medical School. He deserves a prominent place in the history of medicine because of his teaching and a still more important one among the biologists because of his research work on variations and anomalies. He made a magnificent collection of these in connection with the medical museum of the Harvard Medical School and then discussing their significance showed clearly that many of them could not be explained as reversions and did not support any theory of evolution. He emphasized the conclusion that no mere system of blind chance could ever have produced the biological series and insisted that "our study of variations and anomalies has shown that it is impossible to trace out any line of human descent by following their vagaries."

Professor Dwight dwelt on the fact that while there is so much talk of progress decline is put aside. The place of degeneration, then, must be considered in estimating the significance of many discoveries with regard to man in the older time, for, as Herbert Spencer has said, most, if not all, of the savage tribes of to-day show signs of having degenerated from something higher, and Max Müller has declared that there are few, if any, of the most degraded races of mankind whose language does not suggest a larger vocabulary than the one which they now use.

A contributor to the literature of science was Brother Potamian (Michael F. O'Reilly), professor of Physics at Manhattan College, New York City. His best known work is the "Catalogue of the Wheeler Gift of Books, Pamphlets and Periodicals in the Library of the American Institute of Electrical Engineers," for which he wrote the introduction and the descriptive and critical notes. This was the first *catalogue raisonnée* of a great collection of scientific books made in America and one of the first of its kind ever done in this broad manner anywhere and it is likely to remain long unrivalled. It is a veritable triumph of scholarship. The editor-in-chief declared:

> It is difficult to find terms in which to express adequately the debt of gratitude that the members of the Institute owe to Brother Potamian for his devoted labor in their behalf, as represented by the descriptive and critical notes accompanying the title entries of the Catalogue. The work involved in the task extended over seven years and was performed in a spirit akin to that which animated the scholarly writers of the early periods who are so largely represented in the Library and who had no other incentive to their sustained labors than innate love of learning and the desire to share knowledge gained with others. Works of the ages when Latin was the language of learning have become sealed books to the modern scientific men; and Brother Potamian in pointing out in detail the contributions of their writers to the body of electrical and magnetical knowledge, has not only done justice to the memory of men who were inspiring forces in their generation, but in so doing has also enabled the reader to appreciate as real personalities what otherwise might be to him mere names of the past devoid of present human interest.

Brother Potamian also was the author of an introduction to the letter of Petrus Peregrinus, whom Roger Bacon had praised so highly for his work in experimental science, proclaiming him "a master of experiment." Peregrinus's letter on the magnet, *"De Magnete,"* written 1269 A. D., was translated by Brother Arnold under the inspiration of Brother Potamian (New York, 1904). Brother Potamian wrote the most important parts of "The Makers of Electricity" (Potamian-Walsh, Fordham University Press, 1909), gathering up scattered details of information never brought together before with regard to the magnetic work of Peregrinus and Columbus and the electrical developments of Norman and Gilbert and Franklin and his contemporaries, while to his sketch of Lord Kelvin, Brother Potamian brought all the enthusiasm of an ardent scholar for a beloved master.

A distinct contribution to modern applied science was made by John LaFarge, the American painter who devoted years of his life to the study of stained glass making in order to rival, if possible, the magnificent stained glass which had been made during the Middle Ages. He succeeded not only in equaling the gorgeousness of the medieval windows, but in adding new resources to this medium of artistic expression by his invention of opalescent glass and his original methods of superimposing and welding his materials. Among his many masterpieces in this medium are the "Battle Window" at Harvard and the cloisonné "Peacock Window" in the Worcester Art Museum. He wrote a pamphlet on "The American Art of Glass," which shows clearly that he had handled the whole group of problems connected with color from a thoroughly scientific standpoint and that a long series of experiments and observations at the cost of severe suffering for a time from lead poisoning had been necessary before his work was crowned with success.

A writer in science whose work attracted wide attention in this country during the last decade of the nineteenth and first two decades of the twentieth century was the Reverend John A. Zahm, of the Order of the Holy Cross, known as a writer, scientist, scholar, traveller. He taught science at the University of Notre Dame, Indiana, ten years, made special studies in acoustics and wrote a monograph of "Sound and Music" that is well known. During the height of the controversy over evolution and the relations of faith and science he issued a series of books, one on "Evolution and Dogma," the second on "The Catholic Church and Modern Science," the third on "What the Church Has Done for Science," a fourth on "Bible, Science and Truth" and a fifth on "Evolution and Theology." He was deeply interested in higher education for women, and his book on "Women and Science," which appeared under the pseudonym "H. J. Mozans," attracted wide attention. It was followed by another of similar purport on women as "The Great Inspirers." Father Zahm was considered by some to be too liberal in his views with regard to evolution, but he was thoroughly vindicated when he received the degree of Doctor of Philosophy from Pope Leo XIII. He represented his order in Rome as procurator general and was honored with membership in the *Sociétè Française de Physique* of Paris and the *Sociétè Scientifique* of Brussels.

He visited South America and wrote a valuable contribution to our geographic knowledge of the less known northern part in a volume "Up the Orinoco and Down the Magdalena." In a subsequent journey he obtained the data for a second volume, "Along the Andes and Down the Amazon," dedicated to Charles M. Schwab, with an introduction by ex-President Theodore Roosevelt. It was Father Zahm who tempted Mr. Roosevelt to make the trip into the interior of South America and accompanied him on the voyage of 1913, when they journeyed up the Paraguay River, collecting specimens and scientific and geographic information. On his return Father Zahm issued the third of the South American trilogy, "Thru South America's Southland." He travelled also in Alaska and Hawaii and wrote books about these countries. Withal, he was a great lover of Dante and collected the third largest Dante library in America, containing 3000 rare volumes and including translations in forty different languages. He was elected a member of the Dante Society of Florence and but for his death, while on an expedition to the Holy Land, was to have published a volume on Dante. Theodore Roosevelt said of Father Zahm: "He is an extraordinarily hardy man, this gentle, quiet traveller. He has that sweetness of nature which inspires in others the same feeling he himself evinces toward them; he loves rivers and forests, mountains and plains, broad highways and dim trails; he has a wide and intimate acquaintance with science and history and above all, with literature."

A man who must be considered as having done excellent work for science in America, though not himself an original worker, was Edwin James Nolan, M. D., who held administrative positions in the Academy of Natural Science of Philadelphia some fifty years. He became its librarian in 1868, recording secretary in 1874 and was the editor and recorder of the Council until his death, in 1921, at the age of seventy-four. He was well known and esteemed in the scientific world of our day, throughout America, for the Academy of Natural Science is one of our most important institutions. His minutes of scientific meetings were regarded as models of precise and lucid expressions.

A scientist whose untimely death cut him off in the midst of some admirable work here was Sven Magnus Gronberger, a native of Sweden and a self-educated man, who while working in a drug store in New York, gave himself a higher education and then secured a place on the library staff of the Smithsonian Institution. While acting as librarian—where, because of a wide knowledge of the languages, he was extremely useful—he made a series of independent scientific researches. He wrote several papers on scientific subjects, a rather exhaustive monograph on the "Palearctic Birds of Greenland," another on "The Frogs of the District of Columbia" and others on the "Origin of the Goths" and "The Use of Museums for Popular Education." While severely ill in Saint Catharine's Hospital, Brooklyn, at the age of about thirty, he was won to the Church by the kindness of the Dominican Sisters. He continued a faithful Catholic and as a thank-offering for his conversion wrote a sketch of Saint Bridget of Sweden, the great woman educator of his country, whose educational foundations date from the fourteenth century. His life of her bears the sub-title "A Chapter in Medieval Church History" and appeared in the *American Catholic Quarterly Review* in the year after his death in 1916. Unfortunately, he died when he was just about fifty, in the midst of his work, and with plans for scientific research that would undoubtedly have given him a prominent place in the history of American science.

A well-known figure in the mathematical world, of this country at least, who had been professor of Mathematics at the United States Naval Academy and became a convert to the Church and then a member of the Paulist Congregation, of which eventually he became the superior, was the Reverend George M. Searle. He held the chair of mathematics and astronomy at the Catholic University some ten years. Throughout his life he kept up his association with the Astronomical Society of Harvard and in 1910 wrote for it a treatise on Halley's Comet. He maintained his connection with other scientific societies and was considered a high authority in mathematics and astronomy. He wrote a textbook of Geometry and a series of articles for scientific reviews. The mathematical mind is sometimes said to be but little inclined to accept things on faith and therefore to have certain skeptical tendencies, but Father Searle, in spite of great success in mathematics, was a magnificent example of profound living faith.

Among the men whose work in applied science has meant much not only for America, but for the whole world, was James Holland, the inventor of the submarine boat. For long years, in spite of discouragement of all kinds and though scoffed at as a visionary, Holland worked patiently at his under-sea boat, solving the many scientific problems inevitably associated with the attempt to make a craft that would move under water. He seriously risked his life over and over again in his experiments, but finally succeeded in the task he had set himself, so that submarines became the most important factor in the World War. The motive that kept Holland at work was the conviction that a practical submarine boat would undermine England's supremacy of naval power and displace her as mistress of the seas, and he felt that nothing but this would ever bring her to do justice to Ireland.

One phase of science in America has been particularly developed by the Jesuits, who have done pioneer work in it. This is seismology, the science which deals with earthquake movements and tremors. Seismographs are in active service in at least eight Jesuit colleges, in Georgetown, St. Louis, Fordham, Buffalo, Denver, Mobile, Cleveland and Santa Clara. One of the leaders in the work was Father Odenbach, S. J., of Cleveland, and another was Father Ricard, S. J., of Santa Clara.

Father Ricard enjoys an immense popularity on the Pacific Coast and has attracted attention from meteorologists and astronomers all over the country for the success of his weather predictions, which he deduces from the position of spots on the sun. Everywhere the Jesuit colleges are interested in meteorology and conduct systematic work in connection with the Government Weather Bureau. In Havana, which may now in a certain sense be included in the scientific sphere of influence of the United States, the Jesuit college makes special meteorological observations and publishes large annual volumes predicting local storms.

When the Philippines were acquired by the United States after the war with Spain, we took over some men who had reached distinction in science and were destined to go on with their good work. These were the Jesuits of the University of Manila, the most distinguished of whom was Father Alguè, S. J. He had made careful studies of the meteorology of the Philippine Islands and had learned how to detect the approach of the dread cyclones which ravaged them. He discovered how to anticipate their coming by twenty-four to forty-eight hours, and thus was enabled to give warning sufficiently early to prevent shipping suffering from the worst effects of the storms. He is said to have saved Dewey's fleet by a timely warning of this kind. After the cession of the islands to the United States Father Alguè was brought to Washington to write a series of volumes on the scientific phenomena of the Philippines. These were printed in quarto at the Government Printing Office (1902). Father Alguè is the inventor of the barocyclometer and of other instruments for the observation and registration of atmospheric conditions in the tropics, which have proved of very great service.

A scientist who did excellent work and laid the foundation here of a great career in science is Father Hagen, S. J. He was for nearly ten years at Campion College, Prairie du Chien, Wisconsin, where his principal occupation was teaching mathematics and the sciences. It was not long before his observations began to attract attention, and notwithstanding the poverty of his astronomical outfit he did some good work. In 1888, Father Richards, S. J., president of Georgetown University, obtained permission for Father Hagen to become head of the Observatory there. In the course of the next ten years Father Hagen's work made him known throughout the astronomical world. When he was summoned to Rome to become the director at the Vatican Observatory, it was felt everywhere that no better choice could have been made.

Father Rigge, of Omaha University, himself a well-known teacher of astronomy and mathematics, said of him:

> While still in his university studies Father Hagen began to lay the foundations for the two great projects of his life. The first was to read all the standard publications and the works of the great masters in mathematics and to synopsize their contents. This enabled him later on to publish three large folio volumes entitled *"Synopsis der höheren Mathematik,"* in which the whole science of mathematics is subdivided into its proper sections, each of these being very briefly explained and then copiously adorned with references to mathematical publications. This work has been highly praised by the great authorities.
>
> The second project of his life was his *"Atlas Stellarum Variabilium,"* which quickly proved to be an indispensable help in the observation of the variable stars, that is, of stars which vary in brilliancy according to laws that were to be determined. This atlas consists of about 250 charts, divided according to the instrumental equipment of the observer, some for use with large telescopes, some with smaller ones, or even with opera glasses, while others require no telescope at all. Each chart contains both graphically and numerically the positions and magnitudes of all the stars needed. The skill and application of the author is evidenced by the fact that not a single error has yet been detected in the whole atlas.

Father Hagen's choice for the directorship of the Vatican Observatory has been amply justified by what he has accomplished there. A well-known teacher of astronomy in this country has declared that he is the one really great man who did work in recent years in America whose name will live forever in the annals of science. His "Synopsis of Higher Mathematics" is well known in the mathematical world and his "Atlas of the Variable Stars" and his work on the variable stars are some of the most important contributions made to astronomy in our generation. At the Vatican he is proceeding with his work of observation of these extremely interesting bodies, encouraged in every way by the Pope and by the religious Order to which he belongs. His eighteen years of teaching at Georgetown University after his ten years' experience in the West, made him, although born abroad, an American in sympathies and interest and the foundations for his great work in both mathematics and astronomy were laid here in America, so that he well deserves a place among distinguished Catholic scientists of this country.

During his work at Georgetown Father Hagen was ably assisted in his observations, computations and various estimations of the variable stars by Father George A. Fargis, S. J., to whom the astronomical world owes inventions which greatly facilitate the photography of the stars and broadened that use of the accurate eye of the camera to replace the human eye for certain kinds of observations, which has meant so much for certain phases of our knowledge of the stars. Father Fargis was born in New York in 1854 and was an alumnus of Saint Francis Xavier's College. He became a Jesuit in 1873 and made scientific studies at Louvain and Brussels.

Among those trained with Father Hagen at Georgetown was Father William F. Rigge, S. J., who has since been in charge of the astronomical observatory at Creighton University, Omaha, Nebraska. This was the first student observatory for direct academic work in astronomy in the country. Father Rigge has done much to popularize the knowledge of advances in astronomy and to point out conservatively the meaning of astronomical progress. On one occasion, by calculation of time from the shadow shown in a photograph, he was able to furnish evidence that saved a man from a sentence of over fifteen years in prison. On the corresponding day of the following year there was no sunlight to control his calculations, but the second year showed that the time he gave was right to within a few seconds. This was the first time that evidence of this kind was accepted by an American court.

One of the most distinguished contributors to archæology in America was Adolph Francis Alphonse Bandelier (1840-1912). Born in Switzerland, he travelled under the direction of the Archæological Institute of America, in Mexico, New Mexico, Arizona and Central America. Under commission from Henry Villard, he journeyed in 1892 in Peru, Bolivia and Ecuador. He afterwards continued his researches in these countries several years in behalf of the American Museum of Natural History, New York City. To him the museum owes much of its important collections of Bolivian and Peruvian antiquities. He wrote "Archæological Reconnaissance in Mexico" (1881), and a series of reports, "Investigations among the Indians in the Southwestern United States" (1890-92). In 1893 he published "The Gilded Man" (*El Dorado*) and other pictures of the Spanish occupancy of America. He has probably done more than anyone to call attention to the extremely interesting materials for archæological study which are contained in our own Southwest and in the Spanish-American countries, especially Peru and Central America. He was looked upon as the most important authority on this subject in this country.

Another well-known contributor to anthropology and folk-lore was Professor Alcée Fortier (1856), professor of the Romance Languages at Tulane University, New Orleans. He has occupied many prominent positions in education, was president of the board of curators of the Louisiana State Museum; chairman of the History Jury of the St. Louis Exposition, 1904; and has delivered lectures at many of the important universities of this country. He wrote "Bits of Louisiana Folk-lore" (1888), "Louisiana Folk Tales" (1894), was president of the American Folklore Society (1894) and is a member of many learned societies in the United States, Canada and France.

An important contributor to anthropology, ethnology and linguistics is the Reverend Zephyrin Engelhardt, O. F.

M., who has printed a series of books in and on the Indian languages, as well as volumes on the history of the Franciscans in California and in Arizona and the missions and missionaries in California. He has, besides, written a series of magazine articles and contributions to the Indian monthly, *Anishianbe Enamiad,* which he founded in the Ottawa tongue at Harbor Springs, Michigan, on May 11, 1896.

Another of the students of linguistics is the Reverend Joseph Julius Jette, who edited various works for the natives of Alaska and made special studies of the Tena's language and folk-lore. He has contributed articles to various anthropological journals and read a paper on "The Social Organization of the Tena" at the Fifteenth International Congress of Americanists. The Tena belong to the Athapascan stock and the language is spoken in Central Alaska on the Yukon River for about 600 miles of its course and up the tributary streams.

A contributor to American ethnology and ethnography was James Mooney (1861-1921), whose work was done in the Bureau of American Ethnology at Washington. He discovered the Cherokee Ritual, studied the Ghost Dance and later the tribal customs of the Kiowas. He is the author of "Myths of the Cherokees," "Sacred Formulas of the Cherokees," "Siouan Tribes of the East" (1894), "The Messiah Religion and the Ghost Dance" (1898) and of a number of articles for magazines. He took part in and directed extensive investigations among Indian tribes, especially those of the great plains, and prepared Government Indian exhibits for a number of expositions.

One of the most distinguished contributors to the history of geography in this country is Father P. De Roo, a Belgian by birth, who spent over half a century in missionary labors in Oregon and Washington. At the end of forty years of missionary work he took a Sabbatic year and spent it in the Vatican Library looking up material with regard to Pope Alexander VI. He found some unpublished records having to do with the religious history of America before the Spanish discoveries. To put this material in its proper setting he gathered all the references to America before Columbus's time and published them in two large volumes, "The History of America Before Columbus" (1900, Philadelphia). This work probably had more to do with stimulating the study of pre-Columbian America and of enlarging our knowledge of geography than almost anything that has been written in America in the past generation. It contains a full bibliography of printed literature and of authors quoted with regard to the subject. It has besides some magnificent appendixes of documents.

A well-known contributor to the history of geography in this country was Charles George Herbermann, editor-in-chief of "The Catholic Encyclopedia" and professor for many years of the Latin Language and Literature in the College of the City of New York. He edited Torfason's "Ancient Vineland" and Waldseemüller's *"Cosmogrophiae Introductio."* His work for "The Catholic Encyclopedia" has given him an enduring place in the history of Catholicism in America.

Jokichi Takamine, whose conversion to the Catholic Church shortly before his death in July, 1922, attracted countrywide attention, was one of the very interesting and important scientific workers in the United States, where he had lived almost continuously for some thirty years. As the discoverer of the first active principle of a ductless gland ever known, adrenalin, he made a very precious addition to the medical and surgical armamentarium. But the principal merit of his discovery was that it gave a great pioneer impetus to the investigation of the chemistry and physiology of the ductless glands, which is claiming so much attention at the present time. This subject is the focus of attention for physicians all over the world in our day, and particularly here in America. Takamine did his successful research on the subject in the cellar of an apartment house in New York City, where he fitted up a laboratory in as crowded quarters and apparently as unsuitable an environment for the doing of great scientific work as had been the case with Pasteur at the beginning of his career of wonderful scientific discoveries in Paris.

Besides his work in the ductless glands Takamine discovered a very active ferment, one of the diastases, which after the name of its discoverer came to be called Takadiastase. This has proved of very great service in the treatment of certain of the gastric pathological conditions and particularly in supporting the nutrition of invalids. Unlike most of the discoverers and inventors Takamine was an intensely practical man and was for many years the expert in physiological and biological chemistry for one of the most important American manufacturing chemical companies. After a time he organized his own company for the manufacture of various biological products, and in spite of the intense competition and the misgivings of friends who hesitated as to the business ability of a man with a scientific imagination, it proved a success.

Takamine was a man of broad sympathies and during his long years here in America never lost touch with his native country and its interests, but, on the contrary, came to be one of the leaders of Japanese American opinion and a prominent figure among the Japanese all over the country. He was one of the founders of the Nippon Club of New York, of the Japan-American Society, of the Japan Society of New York and the Japanese Association of America, as well as one of the founders of the Chemical and Research Society of Japan. He did much to dispel misunderstandings between America and Japan, and above all to neutralize racial prejudices, which, for political and other irrelevant reasons, were continually being fostered by demagogues of one kind or another in this country.

After his death he was spoken of as having been for nearly a score of years a sort of permanent ambassador extraordinary from Japan to the United States. He was honored by the Japanese Government and by Japanese universities with various honors, distinctions and degrees, and was looked upon as one of the greatest of his countrymen alive.

His original introduction to this country was due to his selection by the Japanese Government as Commissioner to the Cotton Centennial Exhibition held in New Orleans in 1884. Here he met an American girl, Miss Caroline Field Hitch, whom he won to be his wife. She had come to appreciate his genius and fine character. They returned to Japan and their two children were born there, but Doctor Takamine came to realize that there was a better opportunity for a career for him in the United States and he could be a greater help to his native country working over here. Some years ago Mrs. Takamine became a convert to Catholicity and found great consolation in her religion. While apparently indifferent to religious matters, the Japanese scientist noted the deep satisfaction which his wife found in her new religion, and so in his later years, when his health was undermined and he felt eternity closing in on him, he set himself to examine the claims of the Church so that he might have some feeling of assurance and support in the great adventure of death. He died regretted very much by the Japanese of this country, but also by the American scientists and physicians with whom he had been brought in personal contact here in the United States who had come to appreciate his simple straightforwardness of character, his modesty and his really great abilities.

A contributor to sociology and above all to the practical solution of some of the most difficult of the social problems in this country is the Reverend Doctor John A. Ryan, professor of Moral Theology and Economics in Saint Paul's Seminary for many years and subsequently at the Catholic

University. His now well known work, "A Living Wage" (MacMillan, New York, 1906), stamped him as a man well equipped to apply great moral principles to serious social problems. Since then he has become the representative in America of the ethics of legislation and the exponent of the rights of a workman as outlined by the traditions and principles of the Catholic Church. His debate with Maurice Hilquit on Socialism attracted wide attention and showed clearly that Catholic theology was perfectly ready to expound the principles on which social reform might be secured, while at the same time making it evident that social revolution was not only a violation of law but also a mistake in public policy. Doctor Ryan has published other volumes treating of social problems, was one of the leading spirits in connection with the Catholic social welfare movement and is the author of pamphlet on Social Reconstruction issued by the National Catholic War Council just after the World War.

A prominent Orientalist was the Reverend Henry Hyvernat, who after being educated in France was for twenty-five years chief of the department of Semitic and Egyptian Literature and professor of the Oriental Languages and Archæology at the Catholic University of America. He was the author of a series of articles in "The Catholic Encyclopedia," was one of the consulting editors of "The Jewish Encyclopedia" and a contributor to this work and to Vigouroux's *"Dictionnaire de la Bible."* He wrote a series of articles on "Coptic Paleography" for various American, German and French reviews and published "Acta Martyrum," with a Coptic text and Latin translation (Paris, 1907-08) and "Album de Paleographie Copte" (Paris, 1888).

An important contributor to ethnology and anthropology in our time is the Reverend Leonard Van den Bergh, a native of the United States, who has travelled much in Africa. In his volume, "On the Trail of the Pigmies," he has done more, perhaps, than any other to make clear the history of this curious little people. Father Van den Bergh is besides much interested in international law and one of his papers, "Cosmocratic Unity, the Spirit of Grotius in the Law of Nations," appears in the proceedings of the Thirtieth Congress of the International Law Association which met at The Hague in 1921.

A Catholic priest scientist and inventor whose work has attracted no little attention here in America is Father Joseph Murgas (born 1864), a native of what is now Czechoslovakia, though he has been in this country over twenty-five years. In 1904-5 he established one of the first wireless stations in the world, after having experimented with wireless more than six years, and was a close rival of Marconi in the pioneer work of the wireless telegraph. A series of twelve patents were issued to him and some of these were used to equip the first aerial station established in the United States. He is the inventor of a wireless underground system for which he received a patent in 1908. He was active in this country during the war in organizing the Czecho-Slovacks to fight for the liberation and independence of their country. After the war he visited Czechoslovakia and while there was offered a professorship in the Electrical Sciences at the University of Prague. He refused, because he desired to continue his experimental researches into wireless telephony to replace the wire systems. Besides his scientific work, Father Murgas is an artist, having taken post-graduate course in art at Munich after his graduation at the University of Budapest.

The record of Catholic achievement in science is incomplete without the account of what has been accomplished for the science of theology here in America. For a time it was the custom for scientists to think of theology as just a jumble of wordy discussion, but anyone who has ever read Catholic theology intelligently knows that it represents thoroughly scientific treatment of the most important subjects of human interest. Huxley became almost enamored of the *Summa Theologiae* of Saint Thomas Aquinas, and thought it the most closely reasoned book he had ever read. When Newman was setting forth his "Idea of a University" he gave theology the most important place as the queen of the sciences. Aquinas declared that the acquisition of a new grain of truth about God is far better than whole mountains of other learning. Distinction in this science is difficult, as the subject is profound. Naturally, its votaries are almost exclusively found among the clergy, and the early Catholic clergy of America were, by the pressure of ministerial labors and consequent lack of time and opportunity, practically barred from deep scientific cultivation of this, their chosen field of intellectual work. In spite of this handicap some notable contributions were made by exceptional men. As early as 1821 there appeared a model of controversial theological treatment of the important subject of Unitarianism from the pen of Father Anthony Kohlmann, S. J. Father Kohlmann was the most distinguished Jesuit in America in the early part of the nineteenth century, and his treatise on "Unitarianism, Theologically and Philosophically Considered," represents the first serious contribution to the science of Catholic theology made in America. Later in the century the press of Woodstock College, Woodstock, Maryland, issued the learned works of Fathers Mazzella and De Augustinis, which in content and form revived the best traditions of pure scholastic theology. These works merited the special commendation of Pope Leo XIII, who summoned the authors to Rome, where the former was eventually created Cardinal and the latter appointed rector of the Gregorian University.

One scarcely looks to class texts and compendiums for evidence of serious additions to the sum of human knowledge. There is, however, one department of theology, in which under the modest title of Compendiums are to be found really important scientific work. A genuinely good text of Moral Theology cannot be produced without entitling the author to very honorable mention. It presupposes in him a thorough grasp of a large part of speculative theology; it implies an intimate acquaintance with the vast body of canon law; it embodies a multitude of applications of both theological and legal principles to original problems of the time and country in which he writes. The rapid evolution of American institutions in the nineteenth century, together with the advances in medical, legal, economic and social studies, called upon the moralists to solve new difficulties and show the proper adaptation of old principles to new situations. To show how well they met the difficult problem one need but cite the names of those whose contributions have commanded the attention and approbation of European savants. Archbishop Francis P. Kenrick, of Philadelphia, was the pioneer in this line. Later, came the works of the Redemptorists, Fathers Koenings and Putzer, the Jesuits, Fathers Sabetti and Barrett, and the Sulpician, Father Tanquerey.

Influence on the world of theological thought cannot be measured by the list of authors alone. Many a diocese, seminary and religious house in America has a record of those who were fountains of living waters in their day but whose manifold duties of teaching or spiritual ministration did not permit the elaboration of learned tomes. Some, like the scholarly Bishops England and Spalding, distributed their rich theological learning in the form of lectures and miscellaneous writings as occasion required. Others, like the renowned Monsignor Corcoran, entrusted the fruit of their brilliant talents to the minds of their students, to the eager ears of the Hierarchy who sought their opinion and to the assembled Councils of the Church.

A magnificent contribution to the history of science was made through "The Catholic Encyclopedia." So many of the great scientists for the last four centuries have been Catholics and so much of their work has been done in connection with Catholic institutions of learning or research that the gathering of all their names together represented a series of important chapters in the history of science, and the beginning of a new era of understanding of the relations between Church and science. Doctor Kinsman's tribute to "The Catholic Encyclopedia" given while he was the Episcopal Bishop of Delaware, is the best proof of the thoroughly scientific spirit in which the information for the Encyclopedia was gathered.

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